A BOOKE OF CHRISTIAN EXercise appertaining to RESOLVTION, that is, shewing howe that we should resolue our selues to become Christians in deed: by *R.P.*

Perused by EDM. BVNNY.

Heb. 13. 8.

Iesus Christ yesterday, and to day, and the same for euer.

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TO THE MOST REVEREND FATHER IN GOD, HIS VERY GOOD Lord and Patron, EDVVIN, by *the prouidence of God, Archbishop* of Yorke, Primate of *England, and Metropolitan, &c.*

MAY it pleaſe your Grace to vnderſtand, that whereas at the firſt by a friend of mine, and after by mine owne experience, I perceiued that the booke enſuing was willingly read by diuers, for the perſwaſion that it hath to godlines of life, which notwithſtanding in many points was corruptly ſet downe: I thought it good in the end, to get the ſame publiſhed againe in ſome better maner, then now it is come forth among them: that ſo the good that the reading thereof might otherwiſe do, might carrie no hurt or danger withall, ſo far as by me might be preuented. For this cauſe I haue taken the pains, both to

purge it of certaine points that caried either some manifest error, or else some other inconuenience with them: & to ioin another short treatise withall, to exhort those that are not yet persuaded, to ioine with vs likewise in the truth of religion. For so to accept of our aduersaries labours so much as is good, may, I trust, bring to passe with some fewe of them, that themselues wil better perceiue, that wherin they shall do wel, they may looke to be as readily incouraged by vs, as whē they do ill, to be admonished, or reprehended either, as the case doth require: and others likewise of their welwillers (who yet notwithstanding in this varie from them, that they stand more indifferent in the cause of religion, and meane not otherwise to persist in their opinios, but so far as they thinke they haue reason for them) may so be the rather induced to assure themselues (as the truth indeed is) that wherein they haue sufficient warrāt for the points that they stand on, they are not in anie wise misliked by vs, but onely for those, wherein they haue no sufficient ground worke to bear them out. I was also verie glad, both that some of them had taken paines in that kind of labor: and that others of their profession were some times occupied in reading of

such

ſuch. For whereas by their bookes that are of the Controuerſies, the readers of them that are before ſmitted with that kinde of infection, are oft times thereby the more intangled in their errors, and more kindled likewiſe with inordinate heate, againſt all thoſe that more ſincerely holde the Chriſtian faith: by this kinde of labor it may fall out, that comming thereby to the feare of God, though but after a corrupter maner, yet therein may they poſſiblie finde a readie way, firſt to draw them ſomewhat on, to a better aduiſement of their waies; and then after that to eſpy their wonted errors likewiſe, and to ioine with vs in the truth of religion. In which courſe the better to helpe them, I haue added this other treatiſe withal; ſo to bring before their eies, how the caſe for that matter doth ſtande betwixt vs, and how little cauſe there is for them ſo much to be afraid of our profeſſion, as ſome haue borne them in hande that they ought: truſting withall, that as they do alreadie agree with vs in manie points of great importance; ſo they can be content to condiſcend vnto vs in the reſt likewiſe, if it may appere vnto them, that in ſo dooing they ſhall do none otherwiſe then as of conſcience, and dutie they ought.

Both which bookes when I thought to haue presented vnto your Grace, I was for a time staid by this, for that I thought them not a present worthie ynough, in respect of my labours therein. But when I did more deeply consider, that I might very wel hope of better acceptance, then the strict worthines of the thing should deserue, I was then fully resolued to be so bolde as to present your Grace with them, such as they be: and for whatsoeuer wanteth, either in them, or me, to rest in the good assurance that I haue, that your Grace wil notwithstanding of your own inclination in good part take them. As also I take it, that I am by good reason induced so to do, both for that the dignitie of your place in the Church of God among vs, and mine one speciall dutie besides, doth of right require it, and much more then it, if mine abilitie might accordingly serue: and the nature of the matter in one principall point is such, as that by a certaine kinde of necessitie it leadeth mee thereunto. For whereas it may be the perswasion of some, that no such worke as is at the first so corrupt in it selfe, should be brought foorth to light by any of vs (though neuer so warilie we purged it before) wherein notwithstanding there bee manie good reasons to ground

ground vpon, for those that are otherwise minded: hence it is, that your Graces censure, especiallie heere in these parts, is of mee and others of the same iurisdiction, especiallie to be regarded for the place that God hath giuen you among vs. In which kind of labour, as *Castalion* first, then also *Master Rogers* haue done verie well, in that little book of *Kempicius*, that is called the Imitation of Christ, leauing out the corruption of it, and taking onely that which was sound: so hath *Iohn Baptist Fikler* been verie bold in wresting that which another had written so well, of the power of the magistrate ouer his subiects, and the dutie of subiects to him againe, altogether to the establishing of the Popes supremacie, and to animate their owne confederates against their godlie and lawfull Princes; changing nothing else (to speak of) but those very titles, and otherwise vsing the other matter, method, and stile. Neuertheles as the former of these examples shew vs, how such likewise may rightlie be vsed: so the other things may admonish those that would mislike to haue their ouersights so holpen, that they had need as much to go about to excuse their own fellowes, as to impugne anie others

therefore, that vse their freedome more moderatelie. As for my selfe, hauing vsed my libertie so easily as I haue done, altering no more then neede required, and doing the same in quiet maner without anie griefe against the Author, whosoeuer it were, or disgrace to his doings (so much as might be, not betraying the truth) I am the lesse carefull (vnder the protection of your Graces censure,) either of the censure, or assaults of others, that are more led by affection then reason. To be short, whereas the former of these two bookes calleth men from the loue of the world; and the latter likewise doth call men from their woonted errors vnto the truth: in both these respects I thought your Grace would so much the rather accept of them. For hauing had so long experience of the world as you haue, verie likelihood teacheth, that needes you must grow more and more from the loue thereof: And it is sufficiently knowen vnto all, that hauing found this mercie your selfe, to be deliuered from the former ignorance, and to be brought to the knowledge of the truth, you haue in like sort (in this long course that God hath giuen you) much called on others to do the like. These bookes therefore that treat of the same,

ſame, I thought ſhould be the rather welcome. And I beſeech almightie God, the fountaine and giuer of all things, to giue you grace ſo to conſider of the one, and to go on forward in the other, as that more and more departing from the loue of the world, and more and more performing the worke of the miniſterie, you bring the former at length to nothing, and make the other a poliſhed work for the day of the Lord.

Your Graces moſt humble in the Lord,

EDM. BVNNY.

CONcerning the former of these two Books (gentle Reader) I haue to admoniſh thee of certain things thervnto belonging: And firſt as touching the Author of it, then as touching the booke it ſelfe. Who it is that was the Author of it, I do not know, for that the Author hath not put to his name, but onely two letters in the end of his preface: which two letters I haue ſet down vnder the title of the booke it ſelfe. But whoſoeuer it is, that was the Author of it, himſelfe doth ſet down both the occaſion whereupon he wrote it, & what was his intent and purpoſe therein. The occaſion of it was, that one *Gaſpar Loart*, Doctor of Diuinitie, & a Ieſuit Frier, had before written a booke of much like argument in the Italian tong: which a countriman of ours at *Paris* in France had about fower yeeres ſince tranſlated into Engliſh: and had done (as he thought) much good thereby. Whereupon the Author heerof minding to haue imprinted that again, and to haue inriched it, both with matter, & method: he found the courſe that he determined, to haue this iſſue in the end, that hee thought not good to imprint again that booke of Doctor *Loarts*, but

Of the Author.

By what occaſion he wrote.

but rather to make another of his owne, and to gather in therunto, whatsoeuer is in that booke, or others such like, to this effect. Which course when he had taken, hee thought good to followe this order therein: first to shew, how to resolue our selues to serue God indeed; then, how to begin to do it: & lastly, how to continue vnto the end. And so setting in hande with the worke, and hauing finished the first part; that hath hee sent ouer in the mean season, vntill he shall be able to finish the rest. His entent and purpose was as himselfe doth witnesse, that his countrie-men might haue some one sufficient direction for matters of life, among so many books of controuersies, for that those (though otherwise hee account them needfull) do help but little, he saith, oft times to good life; but rather fill the heads of men with a spirit of contradiction and contention, that for the most part hindereth deuotion. In so much that he much misliketh, that men commonly spende so much of their time so vnprofitable, talking of faith, but not seeking to builde thereon as they ought to doe, and so do but wearie themselues in vaine: making much ado, but getting but little profit thereby, much disquieting our selues & others, and yet obtay-

His entent & purpose.

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ning but smal reward. Which complaint of his is iust in deede, as the matter is handled by many. And so hauing protested his good meaning therin, desireth all, though they discent from him in religion, yet laying aside hatred, malice, and wrathfull contention, to ioyn togither in amendment of life, and in praying one for another. Which wee might haue heard in his owne words, but that he interlaceth other thinges withall, that I dare not in conscience and dutie to God commend vnto thee. Concerning the booke it selfe, it seemeth to be most of all gathered out of certaine of the Schoolmen (as they are tearmed) that liuing in the corrupter time of the Church, did most of all by that occasion treat of reformation of life: when as others were rather occupied about the controuersies, that were most in question among them. And although my self haue bestowed no great time in the: yet by the little that I haue bestowed, I see it to resemble them so much (especially for the inuention of it) that as we find somtimes a redie helpe in the face of the child to gesse at the father; so in this likewise me think that wee haue in the booke it selfe, that which may lead vs to this cõiecture. But my meaning at this time is no more but

The booke it selfe.

this,

this, first to shew thee what it was as it is set forth by the author himselfe: & then I what is done thereunto by me, and so t might get it published to all. As it is se forth by the author himselfe, if we consider the substance of it, surely it was well worth the labour (a few points onelie excepted) and much of it of good perswasion to godlines of life. But if we cõsider the forme, or manner of it, therein maiest thou find, that it was needfull for me, before-hand to admonish thee of these few things. First that throughout the whole book the author hath vsed, in those Scriptures that hee alleageth, the vulgar translation that was before in common vse with them: and some speciall words precisely, such as before they haue taken vpon them to obserue, and therin stil to dissent from vs. The vulgar translation is known wel enough, so that I need to say nothing of it. Those speciall wordes that precisely hee vseth, are, Our Lord, when it is more agreeable to the text to say, the Lord: iustice, for righteousnes: penance, for repentance: merit for good workes, or the seruice of God: and a few others.

Then also in diuers parts of the book there were mingled in withall, certain opinions & doctrines of their own profession,

sion, most of them such as are manifest corruptions, & some of the no more but ouer venturous; & certaine places alleaged out of others, little appertaining to the matter, or els more coldly handling the matter propounded, then that well they could match with the residue that are in the Treatise to that purpose alleadged. In this manner came it into my hands: & so it is yet extant among them.

What is don to it since. First in the substance which is approued.

Now concerning my doings therein, first for the substance of it, because it is much of it good, I haue so far not only conceiued liking of it my self: but also haue don my best indeuour, thus to publish it vnto all; that so many as will may take to themselues the benefit of it. In which kind of argument though many others in these our daies haue don very commendablie likewise: yet I do speacially cómend this vnto thee, the rather for that it proceedeth from those, that otherwise are for diuerse points, the greatest aduersaries that wee haue in the cause of religion. And whereas inordinate contention is not onely vnseemely for the Church of God, but also hurtful to the cause of religió, a speciall point of wisdom it is when God hath bestowed any good gift on any of vs all, that others should so esteem thereof, as that they make the same a meane

mean to moderate the bitternes of their affections towards all those, that gladlie would liue peaceably with al, so much as they might: as also on the other side it is very cleere, that those will not (so far as the cause of religion it selfe doth permit them) may haue iust occasiō to be asha-med; & therby to finde out what kind of spirit it is that doth lead thē. So the sub-stance of the book is such, as that a mind that is wel disposed, may with one, & the self-same labor, gather out of it both les-sons of godlines vnto it selfe: and that which may somwhat occasion some bet-ter agreement among certain of vs, with such of them I meane, as stand more in-different, and are content to dissent no further from vs, then of conscience they thinke that they ought. The former of which will yeld vs this fruit, that we shal addresse our selues to do, in some good measure, our seruice to God: the other, that we shall do it with a quieter consci-ence, our selues desirous to be at peace with al, so far as cōueniently may be ob-tained: On the other side likewise, be cause I found the maner & forme so far foorth out of order, as I haue declared, there-fore did I endeuor my selfe to helpe it a little as neede required. But as touching the translation that they vse, I haue al-

Then in the forme or ma-ner of it, which is a-mended.

together

together let them alone therewith: partly to condiſcend ſo far vnto them, as to ſuffer themſelues in ſuch caſe to vſe what tranſlation they will, & with good will to heare them therein: & partly for that diuers points of the matter were ſo grounded therupon, that the tranſlation might not be amended, vnles the matter were altered likewiſe. So far foorth therefore as there was no manifeſt error taken in withall, I haue left it wholly vnto them though otherwiſe it might ofttimes be amẽded For which cauſe alſo I did the rather omit ro meddle with the quotatiõ to alledge the verſe of the chapter withall, becauſe that in diſtinguiſhing of the verſes we diſagree ſometimes: & forbearing to obtrude ours vnto them, vnles thought they would take it in good part haue forborne likewiſe to vſe theirs, ſo that wee finde it not ſo agreeable to the truth it ſelfe. As for thoſe ſpeciall words of theirs, that the authour ſo preciſely vſeth, I haue vſed my liberty therin, ſometimes letting them ſtand as they are, and ſometimes altering them, when they were abuſed, or otherwiſe the caſe did ſo require. Thoſe other points of their proper opinions, wherein wee diſſent from them, & they (no doubt) from the truth it ſelfe, I haue cleane left out: and ſome of

thoſe

hose venturous points besides; together with certaine of those places likewise, which hee hath alledged out of others that did not so much appertaine to the matter that hee had in hande, or not so effectually touched the same, as himselfe otherwise hath done. The former of which I therefore left out, for that neither my selfe coulde allowe to leaue any such (as to my knowledge) might be any hurt, or else but occasion of stumbling to others: neither could I so haue gotten it foorth to the vse of all, carrying still such corruptiō with it, And this haue I don so much the rather, for that most of those things seeme rather to be added by some that had the perusing of the booke, before it might be allowed among them to come to the print, then by the proper author therof: they do so little oft-times agree with the argument that there hee hath in hande, nor with the manner of handling of it. As for example, in the first part of the booke and third chapter, setting down the end of mans life, which he saith is the seruice of God, eight or nine times in that Chapter is ioyned withall the gaining of heauen: which notwithstanding is not agreable to the manner of the authors handling of that point, as it may appeare in the whole

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discourse there, and namely by his place of Zacharie in the beginning of the thirde, and by his diuision in the beginning of the fourth Chapter, where notwithstanding the gaining of heauen is verie odly put in againe. The other some likewise I thought good to leaue foorth for that being impertinent, they might discredit som part of the rest, or else be weaker then the rest, might so let downe the affections againe which were stirred vp before by the other. And truely the spirit in these daies doth proceed a great deale more effectually, both in doctrine and exhortation, then it did in the daies of diuers of those that were heere alleaged. Wherein, if there shall be anie that shall thinke, either on the one side, that I haue put out too much, or on the other, that I haue put out too little, neither am I desirous to ouerrule their iudgements, nor verie careful to maintain mine own, if any shal come with better matter: contenting my selfe onely with this, that I haue don what seemed to me to be most expedient to the glorie of God, & to the benefit of his people here: as also I haue somtimes interlaced a word or two, the better to open the Authors meaning, or to make the sense more ful. And so without any further defence of my dooinges ther-

therein, now (gentle Reader) I send thee ouer to the booke it selfe: where if thou shalt bestow a little paines (though it be no more, but once with aduisement to read it ouer) I doubt not, but that thou wilt confesse thy labour to be well bestowed. Which when thou shalt finde, then descending to the authour of it, seeing himselfe desireth to bee holpen by thy praiers, thou shalt do well, both to thank God for him for this which is done, and to solicite him with thy praiers, on behalfe of him and the rest, that it woulde please him to giue them a further knowledge of the truth in Christ, so farre as his wisedome hath thought expedient, to the setting foorth of his owne glorie, and to the saluation of those that are his. And God giue vs all (so manie as do appertaine to his kingdome) his grace in that measure, that both wee may agree together in the truth of religion, and altogether imploy our selues in his seruice heere, in peace and quietnes one with another. And so I bid thee hartily farewell. At Bolton-Percie, in the Ancientie or liberties of Yorke, the 9. of Iulie, 1584.

Thy harty wel-willer in Christ.

EDMVND BVNNY.

THE BOOKE OF
Christian exercise, appertaining to Resolution.

The first part.

THE CONTENTS OF the first part of this Booke, touching the helpes of resolution to serue God.

THE I. CHAPTER.

Of the end and parts of this booke with a necessarie aduertisement to the Reader.

How necessarie a thing it is for a man to resolue to leaue vanities, and to serue God.

What argument the diuell vseth to draw men from this resolution.

How wilfull ignorance doth increase, and not excuse sin.

What mind a man should haue that would read this treatise.

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That in consideration herein is a great enemie to resolution.

What inconueniences grow thereby.

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The nature, and commoditie of consideration.

Of the exact maner of meditating the particulars of religion in the fathers of olde, and the fashion of beleeuing in grosse at this day.

THE III. CHAPTER. 3

Of the end (in generall) why man was created, and placed in this world; wherein is handled.

How due consideration of this ende helpeth a man to iudge of himselfe.

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And the mischiefe thereof at the last day.

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The lamentable condition of our negligence herein.

The care and diligence of many of the fathers touching the same.

The

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THE V. CHAPTER.

Of the seuere account that we must yeeld to God, wherein is declared:

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The sudden comming of them both.

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Of great causes we haue to loue God bef
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That it resteth in due resolution to ser
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The second part. The contents of the second pa
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Of the first impediment: which is the difficulti
that many thinke to be in vertuous life,
wherein is declared.

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man may know, whether he haue loue towa
God, or no.
3 Of a peculiar light of vnderstanding pe
taining to the iust.
4 Of internall consolation of minde.
5 Of the quiet of a good conscience in t
iust.
6 Of hope in God which the vertuous hau
And that the hope of the wicked is indeed n
hope, but meere presumption.
7 Of freedome of soule and bodie, whi
the vertuous haue.
8 Of the peace of mind in the vertuous to
wards God, their neighbors, and themselues.

9 *Of the expectation of the reward, that the vertuous haue.*

Of the comfort that holy men haue, after their conuersion: And how the best men haue had greatest conflicts therein.

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2 *Secondly, that there be thirteene speciall considerations of Gods purpose, in sending afflictions to his seruants, which are laid downe and declared in particular.*

3 *Thirdly, what speciall consideration of comfort a man may haue in tribulation.*

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2 *Secondly, how worldly commodities are meere deceits.*

3 *Thirdly, how the same are pricking thorn*
4 *Fourthly, how the same are miserie a*
affliction.
5 *Fiftly, how they strangle a man: with*
description of the world.
6 *Sixtly, how a man might auoid the da*
ger thereof, and vse the commodities thereof t
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Of seuen special reasons, why the diuel mo-
ueth

ueth vs to delay: and of six principall causes, which make our conuersion harder by delay.

How hard it is to repent in old age, for him that is not accustomed to some hardnes before: and what charge a man draweth to himselfe by delay.

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Of diuers reasons, why conuersion made at the last hower is sufficient.

THE VI. CHAPTER.

Of three other impediments: that is, sloth, negligence, and hardnes of hart, wherein is declared.

The fower effects of sloth: and the meanes how to remoue them.

The cause of Atheisme at this day. And the way to cure careless men.

Of two degrees of hardnes of hart.

How hardnes of hart is in all persecutors.

The description of an hard hart: and the danger thereof.

The conclusion of the whole booke.

THE FIRST PART of this Booke.

CHAP. I.

Of the end and parts of this Booke, with a neceſſarie aduertiſement to the Reader.

THIS firſt booke hath for his proper end, to perſuade a Chriſtian by name to become a true Chriſtian in deed, at the leaſt, in reſolution of minde. *The end of this booke.* And for that there bee two principall things neceſſarie to this effect: therefore this firſt booke ſhall be diuided into two parts. *Two parts of this booke.* In the firſt ſhall be declared important reaſons and ſtronge perſuaſions, to prouoke a man to this reſolution: In the ſecond ſhall be refuted all the impediments, which our ſpirituall enimies (the fleſh, the world, and the diuell) are wont to lay for the ſtopping of the ſame: knowing verie well, that of this reſolution dependeth all our whole ſeruice of God. For he that neuer reſolueth himſelf to do well, and to leaue the dangerous ſtate of ſin wherein he liueth, is farre off

The necessity of resolution. from euer doing the same. But he that sometime resolueth to do it, although by frailtie he performeth it not at that time: yet is that resolution much acceptable before God, and his mind the readier to returne after to the like resolution againe, and by the grace of God, to put it manfully in execution. But hee

Acts. 7. that wilfullie resisteth the good motions of the holie Ghost, and vncurteously

Apoc. 13. contemneth his Lord, knocking at the doore of his conscience, greatly prouoketh the indignation of God against him, and commonly groweth harder and harder daily, vntill he be giuen ouer into

Rom. 1. a reprobate sense, which is the next doore to damnation it selfe.

An aduertisement. 2 One thing therfore I must aduertise the Reader before I go any further, that he take great heed of a certaine principall deceit of our ghostlie aduersarie, whereby he draweth many millions of soules into hell daily: which is, to feare & terrifie them from hearing or reading any thing contrarie to their present humor or resolution. As for example, an vsurer from reading books of restitution: a leacherer, from reading discourses against that sin: a worldling from reading spirituall books or treatises of deuotion.

And

And he vseth commonly this argument to them for his purpose: Thou seest how thou art not yet resolued to leaue this trade of life, wherin thou art: & therfore the reading of these books will but trouble and afflict thy conscience, and cast thee into sorrow and melancholie, and therefore read them not at all. This I say is a cunning sleight of Satan, wherby he leadeth many blindfolded to perdition: euen as a Faulkner carrieth manie hawkes quietly being hooded, which otherwise he could not do, if they had the vse of their sight. *The diuels argument.*

3 If ignorance did excuse sin, then this might be some refuge for them that would liue wickedlie: but this kind of ignorance (being voluntarie and wilfull) increaseth greatly both the sinne, and the sinners euill estate. For of this man the holie Ghost speaketh in great disdaine, *Noluit intelligere vt bene ageret:* He would not vnderstand to do well. Psal. 35. And againe, *Quia tu scientiam repulisti, repellam te:* For that thou hast reiected knowledge, I will reiect thee. Ose. 4. And of the same men in another place the same holie Ghost saith: *They do lead their liues in pleasure, and in a moment go downe vnto hell, which saie to God, Go from vs, we will not* Iob. 22. *Wilfull ignorance increaseth sin.*

haue

See S. Aug. of this sin, de nat. & lib. arb. cap. 3. & S. Chrysost. hom. 26. in opi. ad Rom.

haue the knowledge of thy waies. Let euerie man therefore beware of this deceit, and bee content at the least to reade good bookes, to frequent deuout companie, & other like good meanes of his amendement, albeit he were not yet resolued to follow the same: yea although he should find some griefe and repugnance in himselfe to do it. For these things can neuer do him hurt, but may do him verie much good: and it may be that the verie contrarietie and repugnancie which he beareth in frequenting these things against his inclination, may moue the merciful Lord, which seeth his hard case, to giue him the victorie ouer himself in the end, and to send him much more comfort in the same, then before he had dislike. For he can easilie do it, onely by altering our taste with a little drop of his holy grace, and so make those things most sweete and pleasant, which before tasted both bitter and vnsauorie.

What mind a man should bring to the reading of this booke.

4 Wherefore as I would hartely wish euerie Christian soule, that commeth to reade these considerations following, should come with an indifferent minde laid down wholy into Gods hand, to resolue and do, as it should please his holie spirit to moue him vnto, although it were

were to the losse of all worldlie pleasures whatsoeuer (which resignation is * absolutely necessarie to euerie one that desireth to be saued) so, if some cannot presently winne that indifferencie to themselues, yet would I counsell them in any case to conquer their mindes to so much patience, as to go through to the end of this booke, & to see what may be said at least to the matter, although it be without resolution to follow the same. For I doubt not, but God may so pearce these mens harts before they come to theend, as their minds may be altered, and they yeeld themselues vnto the humble and sweet seruice of their Lord & Sauiour, & that the Angels in heauen may reioyce and triumph of their regainmg, as of sheepe, most dangerouslie lost before.

B.

* Needfull is, both vnto our true seruing of God, and to assure our owne consciences of our effectual calling in Christ: but not to procure saluation vnto vs; the merite whereof is altogether to bee sought in Iesus Christ: Luk. 15.

CHAP. II.

How necessarie it is to enter into earnest consideration and meditation of our estate.

THE Prophet Ieremie after a long cõplaint of the miseries of his time, fallen vpon the Iewes by reason of their sins, vttereth the cause thereof in these words: *All the earth is fallen into vtter desolation, for that there is no man which considereth deepely in his hart:* Signifyng here-

Ierem. 12.

by,

by, that if the Iewes would haue entred into deepe and earnest consideration of their liues & state before that great desolation fel vpon them, they might haue escaped the same, as the Niniuits did by the fore-warning of Ionas: albeit the sword was now drawne, & the hand of God stretched out, within fortie daies to destroy them. So important a thing is this consideration. In figure whereof, all beasts in old time, which did not ruminate, or chew their cud, were accounted vncleane by the Law of Moses: as no doubt, but that soule in the sight of God must needs be, which resolueth not in heart nor cheweth in often meditation of minde, the thinges required at her hands in this life.

2 For want of this consideration and due meditation, all the fowle errors of the world are committed, & many thousand christians do find themselues within the very gates of hell, before the mistrust anie such matter towardes them, being carried through the vale of this life blindfolded with the vaile of negligence and inconsideration, as beastes to the slaughter-house, and neuer suffered to see their owne danger, vntill it be too late to remedie the same.

3 For

3 For this cause the holie Scripture doth recommend vnto vs most carefully this exercise of meditation, and diligent consideration for our duties to deliuer vs thereby from the peril, which inconsideration leadeth vs vnto.

4 Moses hauing deliuered to the people his embassage from God, touching al particulars of the law, addeth this clause also from God, as most necessarie: *These words must remain in thy hart, thou shalt meditate vpon them, both at home and abroad, when thou goest to bed, and when thou risest againe in the morning.* And againe in another place: *Teach your children these things, that they may meditate in their hearts vpon them.* The like commandement was giuen by God himselfe to Iosua, at his first election to gouerne the people: to wit, that he should meditate vpon the law of Moses both day and night, to the end he might keep & performe the things written therein. And God addeth presently the commoditie he should reape therof. *For then* (saith he) *shalt thou direct thy way aright, & shalt vnderstand the same.* Signifying, that without this meditation a man goeth both amisse and also blindly, not knowing himselfe whither.

Deut. 6.

Deut. 11.

Iosua. 1.

5 S. Paule hauing described vnto his scholler

1 Tim 4. scholler Timothie, the perfect dutie of a Prelate, addeth this aduertisement in the end: *Hæc meditare:* Meditate, ponder and consider vpon this. And finally whesoeuer the holie scripture describeth a wise happie, or iust man (for all these are one in scripture, for that iustice is onelie true wisedome and felicitie) one chiefe

Psal. 1. point is this: *He will meditate vpon the law*

Prou. 15. *of God both day & night.* And for examples

Eccl. 14. in the Scriptures how good men did vse to meditate in times past, I might here

Gen. 24. reckon vp good store, as that of Isaac, who went forth into the fields towards night to meditate: also that of Ezechias the king, who (as the scripture saith) did

Esai 38. * meditate like a Doue, that is in silence,

* Or mourne for it was in the way of prowing or lamentation. with his heart onelie, without noyse of words. But aboue all other the example of holie Dauid is singular herein, who euerie where almost, maketh mention of his continual exercise in meditatiõ, saying to God: *I did meditate vpon thy cõmandements which I loued.* And again: *I wil meditate vpon thee in the morning.* And again:

Psal. 118. *O Lord how haue I loued thy law? It is my*

Psal. 62. *meditatiõ al the day lõg.* And with what fer-

Psal. 118. uor & vehemency he vseth to make these his meditations, hee sheweth when hee

Psal. 38. saith of himself: *my hart did wax hot with-*

in

in me, and fire did kindle in my meditations.

6 Thus is recorded by the holie Ghost of these ancient good men, to confound vs which are Christians, who being far more bound to feruor then they, by reason of the greter benefits we haue receiued: yet do we liue so lazily (for the most part of vs) as we neuer almost enter into the meditation & earnest consideration of Gods lawes and commandements: of the mysteries of our faith: of the life, and death of our Sauiour: or of our dutie towards him: and much lesse do we make it our daily studie & cogitation, as those holy kings did, notwithstanding all their great busines in the common-wealth.

7 Who is there of vs now adais, which maketh the lawes & cõmandements or iustificatiõs of God (as the scripture termeth thẽ) his daily meditations, as king Dauid did? Neither only in the day time did he this, but also by night in his hart, as in another place he testifieth of himself. How many of vs do passe ouer whole daies & monethes without euer entring into these meditations? Nay, God graunt there bee not manie Christians in the world, which know not what these meditations do mean. We beleeue in grosse the mysteries of our Christian faith, as that

Psal. 118.

Psal. 76.

Beleef in grosse.

that there is an hell: an heauen: a reward for vertue: a punishment for vice: a iudgement to come: an account to be made: and the like: but for that we chew them not well by deepe consideration, and do not digest them well in our harts, by the heat of meditation, they helpe vs little to good life, no more the a preseruatiue put in a mans pocket can help his health.

Maruellous effects of inconsideration.

8 What man in the world would aduenture so easily vpon sin (as commonly men do, which drinke it vp as easily as beasts drinke water) if he did consider in particular the great danger, and losse of grace, the losse of Gods fauor, & purchasing his eternall wrath, also the death of Gods own Son sustained for sin: the inestimable torments of hell for the euerlasting punishment of the same? Which albeit euerie Christian in some doth beleeue, yet because the most part do neuer consider them with due circumstances in their harts: therefore they are not mooued with the same, but do beare the knowledge thereof locked vp in their brests, without any sense or feeling: euen as a man carieth fire about him in a flint stone without heate, or perfumes in a pomandor without smell, except the one be beaten, and the other be chafed.

9 And

9 And now to come neere our matter (which we mean to handle in this book) what man liuing would not resolue himselfe throughly to serue God in deed, & to leaue all vanities of the world, if hee did consider as he should do, the waighty reasons he hath to moeue him thereunto: the reward hee shall receiue for it, and his infinite danger if hee do it not? But because (as I haue saide) scarce one among a thousand doth enter into these considerations, or if he do, it is with lesse attention, or conscience, then so great a matter requireth: hereof it cõmeth, that so many men perish daily, and so few are saued, for that by lacke of consideration they neuer resolue themselues to liue as they should do, and as the vocation of a Christian man requireth. So that we may also complain with holie Ieremie, alledged in the beginning, that our earth also of Christianitie is brought to desolation, for that men do not deepely consider in their harts. Ier. 12.

10 Consideration is the key which openeth the dore to the closet of our hart where all our bookes of accounts do lie. It is the looking glasse, or rather the verie eie of our soule, wherby she seeth her selfe, & looketh into al her whole estate: *The nature of consideration.*

her

her riches, her good gifts, her defects, her safetie, her danger, her waie she walketh in, her pace she holdeth: and finally, the place and end which shee draweth vnto. And without this consideration, she runneth on blindke into a thousand brakes and briers, stumbling at euerie step into some one inconuenience or other, and continuallie in perill of some great and deadly mischiefe. And it is a wonderfull matter to thinke, that in other busines of this life, men both see and confesse that nothing can bee either begun, profecuted, or wel ended without consideration, and yet in this great busines of the kingdom of heauen, no man almost vseth or thinketh the same necessarie.

A fit similitude.

11 If a man had to make a iournie but from England to Constantinople, albeit he had made the same once or twise before, yet would he not passe it ouer without great & often consideration: especially, whether he were right & in the way or no; what pase he held, how neere hee were to his waies end, and the like. And thinkest thou (my deer brother) to passe from earth to heauen, & that, by so many hils and dales, and dangerous places neuer passed by thee before, & this without anie consideration at all? Thou art deceiued

deceiued if thou thinkeſt ſo, for this iorney hath far more need of conſideration than that, being much more ſubiect to by-paths and dangers, euery pleaſure of this world, euerie luſt, euerie diſſolute thought, euery alluring ſight, and tempting ſound, euerie diuell vpon the earth, or inſtrument of his (which are infinite) being a theefe, & lying in wait to ſpoile thee, and to deſtroy thee vpon the way towards heauen.

12 Wherefore I would giue counſell to euerie wiſe paſſenger, to looke well about him, and at leaſtwiſe once a day, to enter into conſideration of his eſtate, and of the eſtate of his treaſure which hee carieth with him, in a brickle veſſell, as S. Paul affirmeth, I meane his ſoule, 2. Cor. 4. which may aſſoone be loſt by inconſideration, as the ſmalleſt and niceſt iewel in this world, as partly ſhall appere by that which hereafter I haue written for the helpe of this conſideration, whereof both I my ſelfe and all other Chriſtians do ſtande in ſo great neede in reſpect of our acceptable ſeruice to GOD. For ſurely if my ſoule, or anie other did conſider attentiuely but a fewe thinges of manie which ſhee knoweth to bee true: ſhe could not but ſpeedily reforme her-

ſelfe,

selfe, with infinite mislike and detestation of her former course. As for example, if she considered thoroughly that her only comming into this life was to attende to the seruice of God, and that shee notwithstanding attendeth onelie, or the most part, to the vanities of the worlde: that shee must giue account at the last day of euerie idle word, and yet that she maketh none account, not onelie of words, but also of euil deedes: that no fornicator, no adulterer, no vsurer, no couetous or vnclean person shal enioie the kingdome of heauen, as the Scripture saith; and yet she thinketh to go thither liuing in the same vices: that one onelie sin hath been sufficient to damne many thousands together, and yet shee being loaden with manie, thinketh to escape: that the way to heauen is hard, strait, and painfull, by the affirmation of God himselfe, and yet she thinketh to go in, liuing in pleasures, & delites of the world, that all holie saints that euer were (as the Apostles and mother of Christ herselfe, with all good men since) chose to themselues to liue an austere life (in painfull labor, profitable to others, fasting, praying, punishing their bodies, and the like) and for all this liued in feare and trembling

Ieu.6.
Iuk 1.
Matt.12.
1.Cor.5.
Eph.5.
Gen.6.
Gen.19.
Matt.7.
Acts.1.
1.Cor.4.
2.Cor.4.
11.12.
1.Cor.9.
Philip.2.

bling of the iudgement of God, and shee attending to none of these thinges, but following hir pastimes, maketh no doubt of her owne estate: If (I say) my soule or any other did in deed and in earnest consider these thinges, or the least part of a thousand more that might bee considered, and which our Christian faith doth teach vs to be true: she would not wander (as the most part of Christian soules do) in such desperate perill thorough want of consideration. 2. Cor. 2.

13 What maketh theeues to seem mad vnto wise men, that seeing so many hanged daily for theft before their eies, will yet notwithstanding steale againe: but lacke of consideration? And the verie same cause maketh the wisest men of the world to seeme verie fooles, and woorse then frantikes vnto God and good men, that knowing the vanities of the world, and the danger of sinfull life, do followe so much the one, and feare so little the other. If a law were made by the authoritie of man, that whosoeuer should aduenture to drinke wine, should without delay hold his hand but halfe an hower in the fire, or in boyling lead, for a punishment: I thinke many would forbeare wine, albeit naturally they loued the same: *A comparison.* Matt. 7. Luke 12. Rom. 2. 1. Cor. 1. 2. Gal. 3.

same: and yet a lawe being made by the eternall maiestie of God, that whosoeuer committeth sin, shall boile euerlastingly in the fire of hell without ease or end: manie one for lacke of consideration, commit sin, with as little feare, as they do eate or drinke.

The conclusion of this Chapter.

14 To conclude therefore, consideration is a most necessarie thing to be taken in hande, especially in these our daies, wherein vanitie hath so much preuailed with the most, as it seemeth to be true wisedome, and the contrarie therof, to be meere follie, and contemtible simplicitie. But I doubt not by the assistance of God, and help of consideration, to discouer in that which followeth, the error of this matter vnto the discreet Reader, which is not wilfullie blinded, or obstinately giuen ouer vnto the captiuitie of his Ghostly enimie (for some such men there be:) of whom God saith, as it were pittying and lamenting their case. *They have made a league with death, and a couenant with hell it selfe:* that is, they will not come out of the danger wherin they be, but will headlong cast themselues into euerlasting perdition, rather than by consideration of their estate, recouer to themselues eternall life and glorie, from

Esai. 28.

which

which deadly obstinacie the Lord of his mercie deliuer vs all, that belong vnto him.

CHAP. III.

Of the end for which man was created, and placed in this world.

NOw then in the name of Almightie God, and with the assistance of his holy spirit, let the Christian man or woman desirous of saluation, first of all consider attentiuely, as a good marchant factor is wont to do, when he is arriued in a strange country, or as a captain sent by his prince to some great exploit is accustomed when he cōmeth to the place appointed: that is, to thinke for what cause he came thither, why hee was sent, to what end, what to attempt, what to prosecute, what to perform, what shal be expected and required at his hands vpon his returne by him that sent him thither. For these cogitations (no doubt) shall stir him vp to attend to that which he came for, & not to imploy himselfe in impertinent affairs. The like (I say) would I haue a christian to cōsider & to aske of himself why and to what end was he created of God, & sent hither into this word, what

Deut. 6. Iosu. 22. Gen. 14. Luk. 1.

to do, wherin to bestow his daies, he shal find for no other cause or end, but onely to serue God in this life. This was the condition of our creation, and this was the onely consideration of our redemption, prophesied by Zacharie before. *That we being deliuered from the hands of our enemies might serue him in holines and righteonsnes all the daies of our life.*

The first consequence

2 Of this it followeth first, that seeing the end and finall cause of our being in this world, is to serue God in this life, that whatsoeuer we do, or endeuor, or bestow our time in, either contrarie, or impertinent to this end, which is onely to the seruice of God, though it were to gaine all the kingdoms of the earth: yet is it meere vanitie, follie, and lost labor, and will turne vs one day to griefe, repentance and confusion, for that it is not the matter for which we came into this life, or of which we shall be asked account at the last day, except it bee to receiue iudgement for the same.

The second consequence

3 Secondly, it followeth of the premisses, that seeing our onely end and busines in this worlde, is to serue God, and that all other earthlie creatures are put here to serue vs to that end: wee shoulde (for our parts) be indifferent to all these crea-

creatures, as to riches or pouertie, to helth or sicknes, to honor or contempt: and we should desire onely so much, or little of the same, as were best for vs to our said end that wee intend: that is, to the seruice of God: for whosoeuer desireth or seeketh these creatures more thē this, runneth from his end for the which he came hether.

4 By this now may a carefull christian take some scantling of his owne estate with God, and make a coniecture whether he be in the right way or no. For if hee attende onely or principally to this one, for which he was sent hether, that is to serue God, if his cares, cogitations, studies, endeuors, labors, talk, and other his actions run vpon this matter, and that hee careth no more for other creatures, as honor, riches, learning, and the like: then they are necessarie vnto him for this end, which he pretendeth: if his daies and life (I say) be spent in this studie of the seruice of God, then is hee doubtles a most happie & blessed man, and shall at length attaine to the kingdom of God.

5 But if he find himselfe in a contrarie case, that is, not to attend to this matter for which onely he was sent hether, nor

tohaue in his hart and ſtudie the ſeruice of God, but rather ſome other vanitie of the world, as promotion, wealth, pleaſure, ſumptuous apparell, gorgious buildings, beutie, or any other thing els that perteineth not to this end: if he ſpende his time (I ſay) about theſe trifles, hauing his cares & cogitations, his talke & delight, more in them than about the other great buſines for which he was ſent: then is hee in a perilous courſe, leading directly to perdition, except he alter and change the ſame. For moſt certaine it is, that whoſoeuer ſhal not attend vnto the ſeruice he came for, ſhal neuer attaine to the reward promiſed to that ſeruice.

6 And becauſe the moſt part of the worlde not onely of Infidels, but alſo of Chriſtians do amiſſe in this point, and do not attende to this thing for which they were onely created and ſent hither, thence it is that Chriſt & his holy ſaints haue alwaies ſpoken ſo hardly of the
Luk. 13. 23 ſmall number that are in ſtate of ſaluation euen amongſt Chriſtians, and haue vttered ſome ſpeeches which ſeeme verie rigorous to fleſh & bloud, and ſcarce true, albeit they muſt be fulfilled: as, that
Matt. 19. Mark. 10. *It is eaſier for a camel to go through a needles eie, than for a rich man to enter into heauen.*

The

The reason of which saying (and many mo) standeth in this, that a rich man or worldling attending to heape riches, cannot attend to do that which he came for into this world, and consequently neuer attaine heauen, except God work a miracle, and so cause him to contemne his riches, and to vse them onely to the seruice of God: as sometimes he doth, and we haue a rare example in the Gospell of Zacheus, who being a verie rich man, presently vppon the entering of Christ into his house, & much more into his hart by faith, gaue halfe his goods vnto the poore, and offered withall, that whomsoeuer he had iniured, to him he would make fower-times so much restitution. Luk. 19.

7 But hereby now may be seene the lamentable state of many thousande Christians in the word, which are so far off from bestowing their whole time and trauell in the seruice of God, as they neuer almost thinke of the same, or if they do, it is with verie little care or attention. Good Lord, how many men and women bee there in the worlde, which bearing the name of Christians, scarce spend one hower of fower & twẽtie in the seruice of God! How manie *The lamentable state of men of the world.*

The final end. *The first part.*

do beat their brains about worldly matters: and how few are troubled with this care! How many find time to eat, drink, sleepe, disport, decke & paint themselues out to the world; and yet haue no time to bestow in this greatest busines of all other! How manie spende ouer whole daies, weeks, moneths, and yeres in hauking, hunting, and other pastimes, without making account of this matter! What shall become of these people? What will they say at the day of iudgement? What excuse will they haue?

A compason.

8 If the Marchants factor (which I spake of before) after many yeeres spent beyond the seas, returning home to giue accounts to his master, should yeelde a reckoning of so much time spent in singing, so much in daunciug, so much in courting, and the like: who woulde not laugh at his accounts? But being further asked by his maister, what time he bestowed on his merchandise which he sent him for, if he should answere: None at all, nor that he euer thought or studied vpon that matter: who would not thinke him woorthie of all shame and punishment? And surely with much more shame and confusion shall they stand at the day of iudgement, who being

ing placed heere to so great a busines, as is the seruice of almightie God, haue notwithstanding neglected the same, bestowing their studies, labors, and cogitations in the vaine trifles of this world: which is as much from the purpose, as if men being placed in a course to run at a golden game of infinit price, they should leaue their marke, and some step aside after flies, or feathers in the aire: and some other stand still gathering vp the dung of the grounde. And how were these men woorthie (trowe you) to receiue so great a reward as was proposed to them?

9 Wherefore (deere Christian) if thou be wise consider thy case while thou hast time, follow the Apostles counsell, examine thy own works, and waies, and deceiue not thy selfe. Yet maist thou haue grace to reforme thy selfe, because the day-time of life yet remaineth: the dreadfull night of death will ouertake thee shortly when there will be no more time of reformation. What will all thy labor and toile in procuring of worldlie wealth, profit or comfort thee at that hower, when it shall bee said to thee, as Christ saide to thy like in the Gospell, when he was nowe come to the top of

Gal. 6.

Ioh. 9.

Luk. 12. his worldly felicitie: *Thou foole, this night shall they take away thy soule, and then who shall haue the things, which thou hast gotten togither?* Beleeue me (deere brother) for I tell thee no vntruth, one hower bestowed in the seruice of GOD, will more comfort thee at that time, than an hundred yeeres bestowed in aduancing thy self and thy house in the world. And if thou mightest feele now the case wherein thy poore hart shall be then, for omitting of this thing, which it should most haue thought vpon; thou wouldest take from thy sleepe, and from thy meat also, to recompence thy negligence for the time past. The difference betwixt a wise man and a foole is this, that the one prouideth for a mischief while time serueth: but the other, when it is too late.

10 Resolue thy selfe therefore good Christian while thou hast time; Resolue thy selfe without delay, to take in hand presently and to applie for the time to come, the great and weighty busines for which thou wast sent hither: which onelie indeed is weightie & of importance: and all others are meere trifles and vanities, but only so far forth as they concerne this. Beleeue not the world, which

for

for running awrie in this point, is detested by the Sauiour: and euery friend thereof, pronounced an enemie to him by his Apostle. Say at length vnto thy Sauior, I do confesse vnto thee, O Lord, I do confesse and cannot denie, that I haue not hitherto attended to the thing for which I was created, redeemed, and placed here by thee: I do see mine error, I cannot dissemble my greeuous fault: and I do thank thee ten thousand times, that thou hast giuen me the grace to see it, while I may yet by thy grace amende it: which by thy holie grace I meane to do, and without delay to alter my course: beseeching thy diuine maiestie, that as thou hast giuen me this light of vnderstanding to see my danger, and this good motion to reforme the same: so thou wilt continue towards mee thy blessed assistance, for performance of the same, to thy honor and my soules health, Amen. Ioh. 7. 8. 2. 1. Ioh 2. *A praier.*

CHAP. IIII.

Of the end of man in particular: and of two speciall things required at his handes in this life.

HAuing spoken of the end of man in generall in the former Chapter, and shewed that it is to serue God: it

Particular end. *The first part,*

seemeth conuenient (for that the matter is of great and singular importance) to treat somewhat more in particular, wherein this seruice of God doth consist: that thereby a Christian may iudge of himselfe, whether he performe the same or no: and consequently whether he do the things for which he was sent into this world.

Two parts of our end in this life.

2 First therefore it is to be vnderstood, that the whole seruice which God requireth at a Christian mans hands in this life consisteth in two things: the one to flie euill: and the other to do good. And albeit these two things were required of vs also before the comming of Christ (as appeareth by Dauid, whose commandement is generall: *Decline from euill, and do good*: and by Esay the prophet whose words are: *Leaue to do peruersly, and learne to do well.*) Yet much more particularly, and with far greater reason are they demanded at the hands of Christian people, who by the death and passion of their redeemer, do receiue grace and force to be able in some measure to performe these two things, which the law did not giue, albeit it commanded the same.

Psal. 36.

Esay. 3.

Rom. 6.

3 But now wee being redeemed by Christ,

Christ, and receiuing from him not only the renewing of the same commandement, for the performance of these two things, but also force and abilitie by his grace, whereby we are made somwhat able to do the same: we remaine more bound thereto in reason and dutie then before, for that this was the fruite and effect of Christ his holie passion, as S. Peter saith: *That we being dead to sinne, should liue vnto righteousnes.* Or as S. Paul more plainly declareth the same when he saith: *The grace of God our Sauiour hath appeared to all men, instructing vs to this end, that we renouncing all wickednes, and worldly desires, should liue soberly, iustly, and godlie in this world.* 1. Pet. 2. Titus 2.

4 These two things then are the seruice of God, for which we were sent into this world: the one to resist sinne; the other to follow good workes. In respect of the first we are called soldiers, and our life a warfare vpon the earth: for that as soldiers do alwaies lie in wait to resist their enimies, so ought we to resist sinne and the temptations thereof. And in respect of the second, we are called laborers, stewards, farmers, and the like, for that as these men attende diligentlie to their gaine and increase of substance *Two parts of the seruice of God.* Ioh. 7. 2. Cor. 10. 1. Tim. 1. 2. Tim. 2. Phil. 1. Heb. 10. and 12. Matt. 9. 1[0]. 20. Luk. 10. 1. Tim. 5. Psal. 125. Matt. 13.

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in this life: so should we do good works, to the glorie of God, and benefit of others here in this life.

5 These therefore are two speciall points which a Christian man should meditate vpon: two speciall exercises wherein he should be occupied: two speciall legs wherupon he must walke in the seruice of God: & finally, two wings whereby he must flie and mount vp vnto a Christian life. And whosoeuer wanteth either of these, though he had the other, yet can he not ascend to any true godlines, no more than a bird can flie lacking one of her wings. I say that neither innocencie is sufficient without good works: nor good works anie thing auailable, where innocencie from sin is not. The latter is euident by the people of Israel, whose sacrifices, oblations, praiers, and other good works commended and commanded by God himselfe, were oftentimes abhominable to God: for that the doers thereof liued in * sin and wickednes, as at large the prophet Esay declareth. The former also is made apparant by the parable of the foolish virgins, who albeit they were innocent from sin, yet because they gaue not attendance, they were shut out of the doores.

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And at the last day of iudgement Christ shal say to the damned, Because you clothed mee not, fed mee not, and did not other deedes of charitie appointed to your vocation therefore go you to euerlasting fire, &c. Both these pointes then are necessarie to a Christian to the seruice of God: and so necessarie as one without the other auaileth not, as I haue saide. And touching the first, which is resisting of sin, we are willed to doe it euen vnto death, and with the losse of our blood (if it were need) and in diuers places of Scripture, the holy Ghost willeth vs most diligently to prepare our selues to resist the diuell manfully, which tempteth vs to sin: and this resistance ought to be made in such perfect maner as we yeeld not wittingly and willingly to any sin whatsoeuer; either in worke, worde, or consent of heart, insomuch that whosoeuer shoulde giue secrete consent of minde to the performance of a sin, if he had time, place, and abititie thereunto, is condemned by the holye Scripture in that sin, euen as if he had committed the same now in acte. And touching the secōd which is good works, we are willed to do them abundantly, diligētly, ioyfully, & instantly, for so saith the scripture:

How we ou to resist sin. Heb. 12. Ephes. 5. Iacob. 4. 1. Pet. 5. Matt. 5. Exod. 12. Deut. 5.

How we m do good wo

What-

articular end.

d.9. *What soeuer thy hand can do, do it instantly.* And againe, *Walke worthy of God, fructifying in euerie good worke.* And again S. Paul saith: *Let vs do good works vnto al men.* And

d.1.

d. 6. again in the very same place, *Let vs neuer leaue off to do good, for the time wil com whē we shall reape without end.* And in another

Cor. 15. place he willeth vs, *To be stable, immoueable, and abundant in good works, knowing that our labour shall not be vnprofiatble.*

description Christian. 6 By this it may be seene (deere brother) what a perfect creature is a good Christian, that is as S. Paule describeth

h. 5. him: *The hand worke of God, & creature of Christ to good works, wherein he hath prepared that he shold walk.* It appeareth (I say) what an exact life the true life of a Christian is: which is a continuall resistance of all sin, both in thought, word, & deed, and a performance or exercise of all good workes, that possible he can deuise to doe. What an angelicall life is this? Nay more then angelicall, for that angels being now placed in their glorie, haue neither temptation of sin to resist, nor can do any worke (as we may) for to increase their further glory.

e perfectiō a christian. 7 If Christians did liue according to this their dutie, that is, in doing all good that they might, and neuer consenting

to

to euil!: what neede there almoſt anie temporall lawes? What a goodly common wealth were chriſtianitie? Who wil not maruell at the rare examples of manie good forefathers of ours, wherein ſuch ſimplicitie, ſuch truth, ſuch conſcience, ſuch almeſdeedes, ſuch ſinceritie ſuch vertue, ſuch religion and deuotion, is reported to haue been? The cauſe was for that the ſtudyed vpon theſe two points of a Chriſtian mans dutie, and labored for the performance therof, euery man as God gaue him grace. And wee becauſe we look not into theſe matters, are become as looſe and wicked in life, as euer the Gentiles or Infidels were. And yet is God the ſame God ſtill, and will accept at our handes no other account, then he did of thoſe forefathers of ours, for the performance of theſe two parts of our duetie towards him. What then ſhal become of vs, which do not liue in any part as they did? And to enter yet ſomewhat more into the particular conſideration of theſe things, who is there now adayes amongſt common Chriſtians (for no doubt there be in ſecret many ſeruants of God which do it) but of thoſe which beare the name of Chriſtians and moſt ſtur abroade in the world

world, who is there (I say) that taketh any paine about the first point, that is touching the resisting of the concupiscence of sin? Which concupiscence, or natural motion of sinne remaining in vs, as a remnant of our naturall maladie in punishment of the sin of our first father Adam, is left in vs now after baptisme, *ad agonem*, that is to striue withall, and to resist. But alas how many be there which do resist (as they should) these euill motions of concupiscence? Who doth euer examine his conscience of the same? Who doth not yeeld commonly consent of hart, to euery motion that commeth with pleasure: of couetousnes, of anger, of reuenge, of pride, of ambition, and (aboue all) of lecherie, & other filthie sins of the flesh, knowing notwithstanding (by the protestation of our Sauior Christ himself) that euerie such consent of hart, is as much in substance of sinne, as the act, and maketh the soule guilty of eternall damnation.

8 It is a wonderfull matter to consider, and able to make a man astonied to thinke, what great care, feare, diligence, & labour, good men in old time did take about this matter of resisting sin, & how little we take now. Iob the iust, hauing lesse

leſſe cauſe to feare than we, ſaith of himſelfe: *I did feare all my doings (O Lord) conſidering that thou doſt not pardon ſuch as offend thee.* Iob 9. But the good king Dauid, which had now taſted Gods heauie hande for conſenting to ſin before, ſheweth himſelfe yet more care full and fearfull in the matter when he ſaith: *I did meditate in the night time togither with my hart, and it was my whol exercíſe, & I did bruſh or ſwepe mine owne ſpirit within me.* Pſal 76. What a diligent examination of his conſcyence, thoughts and cogitations was this in a King? And al this was for the auoiding and reſiſting of ſin: as alſo it was in ſaint Paule, who examined his owne conſcience ſo narrowly, and reſiſted al temptations with ſuch diligence, and attention, as he could pronounce of himſelfe, that to his knowledge hee was in his miniſtery guiltie of nothinge: Albeit he doth confeſſe in an other place, that hee had moſt vile and ſtrong temptations of the fleſh laide vpon him of the Diuell by Gods appointment. Yet by the grace of Chriſt he reſiſted and ouercame all. For the better performaunce whereof, it is likely that he vſed alſo theſe externall helpes and remedies of true faſting, carneſt praying, diligent watching, and 1. Cor. 4. 2. Cor. 12.

and seuere chastising of his bodie by
.Cor.6. continuell and most painfull labor in his
nd 11. vocation, whereof he maketh mention in
.Tim.1. his writings. As also all godly men (by
.Cor 9. his example) haue vsed the like helpes
since, for the better resisting of sinfull
temptations when need required, & the
like. Whereof I could here recite great
Remedies store of examples out of the holy fa-
sed by the thers: which would make a man to won-
ncient fa- der, and affraid also (if he were not past
hers for re- feare) to see what extreme paine, & dili-
sting of sin. gence those first Christians took, in watching euerie little sleight of the diuell, and in resisting euerie little temptation or cogitation of sin: whereas wee neuer thinke of the matter, nor make account either of cogitation, consent of heart, word, or work: but do yeeld to all, whatsoeuer our concupiscence mooueth vs vnto, do swallow downe euery hook laid vs by the diuel: and most greedily do deuouer euery poisoned plesant bait which is offered by the enemie for the destruction of our soules: and thus much about resisting of sin.

How much we faile in doing good workes. 9 But now touching the second point which is continuall exercising of our selues in good workes, it is euident in it selfe, that we vtterly faile (for the most part

part of vs) in the same I haue shewed before how we are in scripture commanded to do them, without ceasing, & most diligently whiles we haue time of day to do them in: for as Christ saith: *The night will come when no man shal worke any more,* I might also shew how certain of our forefathers the saints of God, were most diligent and carefull in doing good works in their daies, euen as the husbandman is carefull to cast seede into the grounde whiles faire weather lasteth, & the merchant to lay out his money whiles the good market endureth. They knew the time would not last long which they had to worke in: and therefore they bestirred themselues whiles opportunitie serued: they neuer ceased, but came from one good worke to another, well knowing what they did, and how good and acceptable seruice it was vnto God.

Iob. 6.

Gal. 6. Philip. 2.

10 If there were nothing else to prooue their wonderful care & diligence herein: yet the infinite * monuments of their almsdeeds, yet extant to the world are sufficient testimonies of the same: and very ill vses: yet euen then also were they somtimes sufficient testimonies of a great care to do well (so far as their knowledge serued them) in so many as did not wilfully erre, but were desirous to know the truth, and to do accordingly. And so may also those be (in such a sense) examples to vs.

B. *Although many such things were done to superstitious

to

to wit, the infinit churches builded, and indued with great and abundant maintenance for the ministers of the same: so manie schooles, colledges, vniuersities: so many bridges, highwaies and publike commodities. Which charitable deedes (and a thousand mo both priuate and publike, secret and open, which I cannot report) came out of the purses of our good ancestors: who oftentimes not onely gaue of their abundance, but also saued from their own mouthes, and bestowed it vpon deedes of charitie, to the glorie of God, and benefit of others. Whereas wee are so far off from giuing away our necessaries, as we will not bestow our very superfluities: but will imploy them rather vpon hauks and dogs, and other bruit beasts, and somtimes also vpon much viler vses, than to the reliefe of our poore brethren.

11 Alas (dere brother) to what a careless and senseless estate are wee come; touching our owne saluation and damnation? Saint Paule cryeth out vnto vs; Philip. 2. *Worke your owne saluation with feare and trembling:* and yet no man for that maketh account thereof. Saint Peter warneth vs grauely and earnestly; 2. Pet. 1. *Brethren, take you great care to make your vocation & election*

election sure by good workes: and yet who (almost) will thinke vpon them? Christ himselfe thundreth in these wordes, *I tell you make your selues friends (in this world) of vniust mammon, that when you faint they may receiue you into eternal tabernacles.* And yet for all that we are not moued herewithall: so dead we are, and lumpish to all goodnes. Luke 16.

12 If God did exhort vs to good deeds for his owne commoditie, or for any gain that he is to take thereby: yet in reason we ought to pleasure him therin, seeing we haue reuiued al from his onely liberality before. But seeing he asketh it at our hands for no need of his owne, but only for our gaine, & to pay vs home againe with aduantage, it is more reason we should harken vnto him. If a common honest man vpon earth should inuite vs to do a thing, promising vs of his honestie a sufficient reward, wee would beleeue him: but God making infinite promises vnto vs in scripture of eternal reward to our wel doing (as that we shal eate with him, drinke with him, raigne with him, possesse heauen with him, and the like) cannot moue vs notwithstanding to the workes of charitie. But because those forefathers of ours Luke 22. Matt. 13. Rom. 8. Apoc 22.

were

were mooued herewithall, as hauing harts of softer mettall then ours are of, therefore they brought forth such abundant fruit as I haue shewed.

The different state of a good & euill man at the day of death.

13 Of all this then that I haue said, the godly Christian may gather, first the lamentable estate of the worlde at this day, when amongst the small number of those which beare the name of Christians, so many are like to perish for not perfourming of these two principall points of their vocation. Secondly, hee may gather the cause of the infinite difference of reward for good and euill in the life to come, which some men will seeme to maruell at, but indeed is most iust and reasonable, cõsidering the great diuersitie of life in good and euill men whiles they are in this world. For the good man doth not onely endeuor to auoid sin: but also by resisting the same, daily and hourly encreaseth in the fauor of God. The loose man by yeelding consent to his concupiscence, doth not onely loose the fauor of God, but also doubleth sin vpon sin without number. The good man, besides auoiding sin, doth infinite good works, at the least wise in desire and hart, where greater abilitie serueth not. But the wicked man neither in

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hart or deede doth any good at all, but rather seeketh in place thereof to doe hurt. The good man imploieth all his mind, hart, words, and hands to the seruice of God, and of his seruants for his sake. But the wicked man bendeth all his force and powers both of body & mind, to the seruice of vanities, the world and his flesh. Insomuch, that as the good man increaseth hourly in the seruice of God, to which is due increase of grace, and glorie in heauen: so the euill from time to time, in thought, word or deed, or in all at once, heapeth vp sin & damnation vpon himselfe, to which is due vengeance, and increase of torments in hell: and in this contrary course they passe ouer their liues for twentie, thirtie, or fortie yeeres, and so come to die. And is it not reason now, that seeing there is so great diuersitie in their estate: there should be as great or more diuersitie also: in their rewarde? Especially seeing God is a great God, and rewardeth smal things with great wages, either of euerlasting glorie, or euerlasting pain. Thirdly and lastly, the diligent and carefull Christian may gather of this, what great cause he hath to put in practise the godlie counsell of Saint Paule, which is,

That

Gal 6. *That euery man should proouue and examine his owne worke.* And so be able to iudge of himselfe, in what case he standeth: and if vpon this examination he finde himselfe awrie, to thanke God of so great a benefit, as is the reuealing of his daunger, whiles yet there is time and place to amend. No doubt many perish daily by Gods iustice in their owne grosse ignorance: who if they had receiued this speciall fauour, as to see the pit before they fell in, it may be they would haue escaped the same. Vse Gods mercie to thy gain then (gentle brother) and not to thy further damnation. If thou see by this examination, that hitherto thou hast not led a true Christian life: resolue thy selfe to begin nowe, and cast not away wilfully that precious soul of thine, which Christ hath bought so deerly, and which he is most readie to saue, and to indue with grace and eternall glorie, if thou wouldest yeelde the same into his hands, and be content to direct thy life according to his most holy, easie, and sweete commandements.

CHAP.

CHAP. V.

Of the ſeuere account that we muſt yeeld to God of the matters aforeſaid.

AMongeſt other points of a prudent ſeruant this is to bee eſteemed one principall, to conſider in euerie thing committed to his charge, what account ſhall be demanded touching the ſame: alſo what maner of man his maſter is: whether gentle, or rigorous, milde or ſterne, careleſſe or exquiſite in his accounts: alſo whether he be of abilitie to puniſh him at his pleaſure, finding him faultie: and finally, how hee hath dealt with others before in like matters: for according to theſe circumſtances (if he be wiſe) he wil gouerne himſelfe, and vſe more or leſſe diligence in the charge cõmitted. *A principall point of wiſdome in a ſeruant.*

2 The like wiſedome would I counſel a Chriſtian to vſe, in the matters before recited, to wit, touching our ende for which God ſent vs hither, and the two principall points therof enioined for our exerciſe in this life: to conſider (I ſay) what account we ſhall be demanded for the ſame, in what manner, by whome, with what ſeueritie, with what daunger *A neceſſarie conſideration.*

of punishment, if we be found negligent and retchlesse therein.

3 For better vnderstanding whereof, it is to be noted first, with what order, & with what ceremonies, and circumstances God gaue vs this charge, or rather made and proclaimed this lawe of our behauior and seruice towards him. For albeit he gaue the same cōmandement to Adam in the first creation, and imprinted it afterwards by nature into the hart of each man before it was written, (as S. Paul testifieth) yet for more plaine declarations sake, and to conuince vs the more of our wickednes (as the same Apostle noteth) he published the same law in writing tables, vpon the mount Sinay: but with such terror, and other circumstances of maiesthe (as also the Apostle noteth to the Hebrewes) as may greatly astonishe the breakers thereof. Let any man read the nintenth chapter of Exodus, and there he shal see what a preparation there was for the publishing of this law. First God calleth Moses vp to the hill, and there reckoneth vp manie of the benefits, which he had bestowed vpon the people of Israell: and promiseth them many mo, if they would keepe the law which he was then to giue them.

Rom. 2.
Rom. 7.
Gal. 3.
Heb. 12.
Exo. 19.
The dreadful publication of the law.

them. Moſes went to the people, and returned anſwere againe, that they would keepe it. Then cauſed God the people to be ſanctified againſt the third day, to waſh all their garments, and that no man ſhould companie with his wife: alſo to be charged that none vpon pain of death ſhoulde preſume to mount vp to the hill but Moſes alone, and that whoſoeuer ſhould dare but to touch the hill, ſhoulde preſently bee ſtoned to death. When the third day was come, the Angels (as S. Steeuen interpreteth it) were Act. 7. ready to promulgate the law The trumpets ſounded mightily in the aire; great thunder brake out from the skie, with fierce lightnings, horrible clouds, thicke miſts, and terrible ſmoke riſing from the mountaine. And in the middeſt of all this maieſtie, and dreadfull terror, God ſpake in the hearing of all: *I am thy Lord God which haue brought thee out of the lande of Egypt: me onely ſhalt thou ſerue*: and the reſt which followeth, containing a perfect deſcription of our dutie in this life, commonly called the ten commaundements of God. Exod. 20. Deu. 5.

5 All which terror and maieſtie, the Apoſtle himſelfe, as I haue ſaid, appliеth to this meaning, that wee ſhoulde Heb. 12.

greatly tremble to breake this law, deliuered vs with such circumstances of dread and feare: signifiyng also hereby, that the exaction of this law, must needs bee with greater terror at the daie of iudgement, seeing that the publication thereof, was with such astonishment and dread: For so we see alwaies great princes lawes to be executed vpon the offenders with much more terror then they were proclaimed. And this may be a forcible reason to mooue a Christian to looke vnto his dutie.

Gods punishments.

5 Seconly, if we consider the sharpe execution vsed by God vpon offenders of this lawe, both before it was written and since; we shall finde great cause of feare also: as the woonderfull punishment vpon Adam, and so many millions of people besides, for his one fault: the drowning of all the world together: the burning of Sodom and Gomorra with brimstone: the reprobation of Saul: the extreme chastisement of Dauid, and the like. Which all being done by God with such rigor, for lesse and fewer sins then ours are, and also vpon them, whom he had more cause to spare then he hath to tolerate vs; may bee admonishments what we must looke for at Gods hands,

Gene. 3.
Gen. 7.
Gen. 19.
1. Reg. 28.
2. Reg. 12.

for

for breach of this law of ſeruing him in this life.

6 Thirdly, if we conſider the ſpeeches and behauiour of our Lord and maiſter Chriſt in this matter, we ſhall haue yet more occaſion to doubt our owne caſe: who albeit he came now to redeeme vs, and to pardon all, in all mildnes, humilitie, clemencie and mercie: yet in this point of taking accounts, he is not wont to ſhew but auſteritie & great rigor, not onely in wordes, and familiar ſpeeches with his Apoſtles: but alſo in examples and parables to this purpoſe. For ſo in one parable hee damneth that poore ſeruant to hell (where ſhould be weeping & gnaſhing of teeth) onely for that he had not augmented his talent deliuered him. And Chriſt confeſſeth there of himſelfe, that he is a hard man, reaping where he ſowed not, and gathering where he caſt not abroad: expecting alſo aduantage at our handes, for the talents lent vs, and not accepting onely his owne againe: And conſequently threatening much more rigor to them which ſhall miſpend his talents, as the moſt of vs do. Againe, hee damneth the ſeruant whom he found a ſleep: he damneth the poore man, which was compelled to

Chriſt's ſpeches.

Matt. 25.

Matt. 24.

Matt. 22.

come into the wedding, onely for that
Matt. 25. he came without a wedding garment: he damned the fiue foolish virgins, for that they had not their oile with them, and were not readie (iump at the very houre) to go in with him, and would not knowe them when they came after: and finally,
Matt. 13. he promiseth to damne all those (without exception) which shall worke iniquitie, as S. Matthew testifieth.

7 Moreouer, being asked by a certain ruler on a time, how he might be saued: hee would giue him no other hope (so long as he sought saluatiō by his works) though he were a prince, but onely this:
Luk. 18. Matt. 19. *If thou wilt enter into life, keepe the commandements of God.* And talking with his disciples at another time of the same matter, he giueth thē no other rule of their life, but this: *If ye loue me keepe my*
Ioh. 14. *commandemēts.* As who should say, if you were neuer so much my disciples, if ye breake my commandements, there is no more loue nor friendship betwixt vs. And S. Iohn (which best of all others knew his meaning herein) expoundeth it in this
Ioh. 2. sence, when he saith: *If a man* (saith he) *knoweth God, & yet keepeth not his commandements, hee is a liar, and the truth is not in him.* And more yet (to take away all hope

or

or expectation from his disciples of any other way pleasing him then by keeping his commandements) hee saith in another place, that *He came not to take away the lawe, but to fulfill it*: and straightway hee inferreth vpon the same? *Whosoeuer therefore shall breake one of the least of these commaundements shal be called the least in the Kingdome of heauen*. For which cause at his departure out of the world, the very last words that he spake to his Apostles were these, that *They shoulde teach men to obserue all his commandements whatsoeuer*. Matt. 5. Matt. 28.

8 By which appereth the seuere meaning that Christ had touching our account for the keeping of his commandements in this life. The which also may be gathered by that, being asked whether the number were smal of them that should be saued: he counselleth men to striue to go into the straight gate: for that, many should be shut out, yea euen of them which had eaten and droonken with him, and had enioied the corporal presence of his blessed bodie, but had not regarded to liue as he commanded them. In which case he signifieth, that no respect or friendship must take place with him at the last day: for which cause Luke 13.

he saide to the man whome he had healed at the fish pooles side in Ierusalem:
Ioh. 5. *Behold, now thou art whole, see thou sinne no more, least woorse come to thee then before.*
And generally he warneth vs in S. Matthewes Gospell, that we agree with our
Matt. 5. aduersaries, and make our accountes straight in this life: otherwise we shall pay the vttermost farthing in the life to come. And yet more seuerely he saith in
Matt. 12. another place; that *Wee shall render account at the day of iudgement, for euerie idle word which we haue spoken.*

9 Which day of iudgement he warneth vs of before, and foretelleth the rigor and danger in sundrie places of holy scripture, to the end we should preuent the same: & so direct our liues while we haue time in this world, as we may present our selues at that day without feare and danger, or rather with great ioy and comfort: when so many thousandes of wicked people shall appeare there, to their eternall confusion.

Of the day of iudgment 10 And bicause there is nothing which so liuely sheweth the seueritie of Christ in taking our account at the last day, as the order and maner of this iudgement described most diligently by the holy scripture it selfe: it shall make much for

our

our purpose, to consider the same. And first of all, it is to be noted, that there be two iudgements appointed after death: whereof the one is called particular: whereby each man presently vpon his departure from this world, receiueth particular sentence, either of punishment, or of glorie, according to his deedes in this life (as Christs owne wordes are) whereof we haue examples in Lazarus and the rich glutton, who were presently caried, the one to paine, the other to rest, as S. Luke testifieth; And to doubt of this were obstinacie, as S. Austen affirmeth. The other iudgement is called generall, for that it shall be of all men together in the end of the world, where shall a final sentence be pronounced (either of reward or punishment) vpon all men that euer liued, according to the works, which they haue done, good or bad, in this life: & afterward neuer more question bee made of altering their estate, that is, of easing the paine of the one, or ending the glorie of the other.

Two iudgements after death.

Ioh. 5. Matth. 25. and 16. Luk. 16.

Lib. 2. de anima, cap. 6.

2. Cor. 5.

11 Now as touching the first of these two iudgements, albeit the holie ancient fathers, especially Saint Austen, do gather and consider diuers particulars of great seueritie and feare (as the pas-

The particuler iudgement.

Aug. tract. 42. in Ioh.

sage of our soule from the bodie to the tribunall seat of God, vnder the custodie both of good and euill angels: the feare shee hath of them: the sudden strangenes of the place where she is: the terror of Gods presence: the straight examination she must abide, and the like:) yet for that the most of these things are to be considered also in the second iudgement which is generall: I will passe ouer to the same, noting onely certaine reasons yeelded by the holie fathers, why God after the first iudgemēt wherin he had assigned to each man according to his deserts in particular, would appoint moreouer this second generall iudgement. Whereof the first is, for that the bodie of man rising from his sepulcher, might be partaker of the eternall punishment or glorie of the soule: euen as it hath been partaker with the same, either in vertue or vice in this life. The second is, that as Christ was dishonored and put to confusion heere in the world publikely: so much more he might shew his maiestie and power, at that daie in the sight of all creatures: and especiallie of his enimies. The third is, that both the wicked & good might receiue their reward openly, to more confusion, and hart-

Why there be two iudgments appointed.

1

2

3

hart-griefe of the one, and to the greater ioy and triumph of the other, who commonly in this world haue been ouerborne by the wicked. The fourth is, for that euill men when they die, do not cõmonly carrie with them all their demerit and euill: for that they leaue behind them either their euill example, or their children, and familiars corrupted by them: or else bookes and meanes which may in time corrupt others. All which being not yet done, but cõming to passe after their death, they cannot so conueniently receiue their iudgement for the same presently: but as the euill falleth out, so their paines are to be increased. The like may be said of the good. So that (for examples sake) Saint Paules glorie is increased daily, and shall be vnto the worlds end, by reason of them that daily profit by his writings and example: and the paines of the wicked are for the like reason daily augmented. But at the last day of iudgement, shall be an end of all our doings, and then it shall be seen euidently, what each man is to haue in the iustice, and mercie of God. 4

Of accounts

Consider w this reaso good Read

12 To speake then of this seconde iudgement generall and common for all the world, wherin as the scripture saith:

Of the ge rall day of iudgement

God

God shall bring into iudgement euery error which hath been committed. There are diuers circumstances to be considered, and diuers men do set downe the same diuerslie: but in mine opinion, no better, plainer, or more effectuall declaration can be made thereof, then the very scripture maketh it selfe, setting foorth vnto vs in most significant wordes, all the maner, order, and circumstances with the preparation thereunto as followeth.

13 At that day there shall be signes in
Luk. 21. the sun, and in the moon, & in the stars:
Matth. 24. the sun shall be darkned: the moon shall
Mark. 13. giue no light: the stars shal fall from the skies: and all the powers of heauen shall be mooued the firmament shal leaue his situation with a great violence: the elements shal be dissolued with heat: & the earth, with all that is in it, shal be consu-
Esai. 13. med with fire: the earth also shall moue of her place, & shal flie like a litle deer or sheepe. The distres of nations vpon the earth shal be great, by reason of the confusion of the noise of the sea & fluds, and men shall wither away for feare and expectation of these things, that then shall come vpon the whole world. And then shall the signe of the Son of man appeare in the skie, and then shall all the tribes

of

of the earth mourne and waile: and they
shall see the son of man comming in the 1.Cor.15.
clouds of heauen with much power and
glorie, great authoritie & maiestie. And Matt.25.
then in a moment, in the twinckling of
an eye, he shall send his Angels with a
trumpet, and with a great crie at mid-
night, and they shall gather together his
elect from the fower parts of the world,
frō heauen to earth. All must be presen- 2.Cor. 5.
ted before the iudgement seat of Christ,
who will bring to light those things 1.Cor.4.
which were hidden in darknes, and will
make manifest the thoughtes of mens
harts: and whatsoeuer hath beene spoken Luk.12.
in chambers in the eare, shalbe preached
vpon the house top. Account shall be as- Psal. 74.
ked of euerie idle word, & he shall iudge
our very righteousnes it selfe. Then shal Sap.5.
the iust stand in great constancie against
those which haue afflicted them in this
life: and the wicked seeing that, shall be Luk.23.
troubled with an horrible feare, and shall
say to the hils; Fall vpon vs and hide vs
frō the face of him that sitteth vpon the Apoc.6.
throne, and from the anger of the lamb,
for that the great day of wrath is come.
Then shall Christ seperate the sheepe Matt. 25.
from the goates, and shall put the sheepe
on his right hande, and the goates on
the

the left, and shall say to those on the right hand: Come ye blessed of my father, possesse the kingdome prepared for you from the beginning of the world. I was hungrie and you gaue me to eate: I was a stranger, and you gaue me harbor: I was naked, and you clothed me: I was in prison, and you came to me. Then shal the iust say, O Lord, when haue we done these thinges for thee? And the King shall answer: Truely when you did them to the least of my brothers, you did it to mee. Then shall he say to them on his left hand: Depart from mee (you accursed) into euerlasting fire, prepared for the diuell and his angels: for I was hungrie, and you fedde me not: I was a stranger, & you harboured me not: I was naked, & you clothed me not: I was sick, & in prison, and you visited mee not. Then shall they say: O Lord, when haue we seene thee hungrie or thirstie, or a straunger, or naked, or sicke, or in prison, & did not minister vnto thee? And he shal answer: Verily, I tell you, seeing you haue not done it to one of these lesser, you haue not done it to mee, And then these men shall go into eternall punishment: and the iust into life euerlasting.

14 Tell me what a dreadfull prepara-

tion

tion is here laid downe? How many circumstances of feare & horror? It shal be (saith the scripture) at midnight, when commonly men are asleepe: it shall be with hideous noise of trumpets, sounde of waters: motion of all the elementes: what a night wil that be troweſt thou, to see the earth shake, the hils and dales mooued from their places: the Moone darkened, the stars fall downe from heauen, the whole element shiuered in peeces, and all the world on a flaming fire?

15 Can any tongue in the world expresse a thing more forcible than this matter is expressed by Christ, the Apostles, and prophets themselues? What mortal hart can but tremble in the midst of this vnspeakeable terror? It is maruel if the very iust men & the Angels themselues are said to feare it? And then (as S. Peter reasoneth) *If the iust shall scarce be saued: where shal the wicked man & sinner appeare?* What a dreadfull day will it be for the careles & loose Christian (which hath passed his time pleasantly in this world) when he shall see so infinite a sea of feares and miseries to rush vpon him? 1. Pet. 4.

16 But besides all these most terrible & fierce preparations, there will be many other matters, of no lesse dreadfull consideration:

sideration: as to see all sepulchers open at the sound of the trumpet, & to yeelde foorth all their dead bodies, which they haue receiued from the beginning of the worlde: to see all men, women and children, Kings and Queenes, Princes and Potentates, to stand there naked in the face of all creatures: their sins reuealed, their secret offences laid open, done and committed in the closets of their palaces, and they constrained and compelled to giue accounts of a thousand matters, wherof they wold disdaine to haue beene told in this life: as how they haue spent the time: how they haue imploied their wealth: what behauiour they haue vsed towards their brethren: how they haue mortified their sences: how they haue ruled their appetites: how they haue obeyed the inspirations of the holy Ghost: and finally how they vsed all good gifts in this life?

The demands at the last day.

17 Oh (deere brother) it is vnpossible to expresse what a great treasure a good conscience will be at that day: it will be more worth then ten thousand worlds, for wealth will not helpe: the iudge wil not be corrupted with money: no intercession of worldly friends shall preuaile for vs at that day, no not of the angels

them-

themselues: whose glorie shall be then as the prophet saith: *To binde kings in fetters, and noble men in iron manacles, to execute vpon them the iudgements prescribed, and this shall be glorie to all his saints.* Alas, what will all those wise people do then, that now liue in delites, & can take no pain in the seruice of God? What shift will they make in those extremities? Whether wil they turne them? Whose helpe will they craue? They shall see all thinges crie vengeance about them: all things yeeld them cause of feare and terror: but nothing to yeeld them any hope or comfort. Aboue them shall be their iudge offended with them for their wickednes; beneath them hell open, and the cruell fornace readie boiling to receiue them: on the right hand shall be their sins accusing them; on the left hand the diuels ready to execute Gods eternall sentence vpon them: within them their conscience gnawing; without them all damned soules bewailing: on euerie side the world burning. Good Lord what wil the wretched sinner do, enuironed with all these miseries? How will his hart sustain these anguishes? What way will he take? To go back is impossible: to go forward is intollerable. What then shal he do, but (as

Psal. 149.

A pitifull case. Anselm.

Matt. 24. Apoc 6. Apoc 9. (as Christ fortelleth) he shall drie vp for verie feare: seeke death, and death shall flie from him: crie to the hils to fall vpon him, and they refusing to do him so much pleasure, he shall stand there as a most desperate forlorne, and miserable caitife wretch, vntill hee receiue that dreadfull and irreuocable sentence: *Go*

Matt. 25. *you accursed into euerlasting fire.*

The last sentence pronounced. 18 Which sentence once pronounced, consider what a doleful crie & shout will straight follow. The good reioicing and singing praises in the glorie of their Sauiour, the wicked bewailing, blaspheming, and cursing the day of their nativitie. Consider the intollerable vpbrayding of the wicked infernall spirits, against these miserable condemned souls, now deliuered to them in pray for euer. With how bitter scofs & taunts wil they hale them on to torments? Consider the eternall seperation that then must be made of fathers & children; mothers and daughters; friends & compaignions: the one to glorie, the other to confusion, without euer seeing one the other again: & (that which shall be as great a griefe as any other. if it be true that some conceiue, that our knowledge one of another here on earth shall so far remaine)

the ſon going to heauen ſhall not pitte his owne father or mother going to hel, but ſhall reioice at the ſame, for that it turneth to Gods glorie for the execution of his iuſtice, What a ſeperation (I ſay) ſhal this be? What a farewel? Whoſe hart woulde not breake at that day, to make this ſeperation, if a hart coulde breake at that time, & ſo end his paines? But that will not bee. Where are all our delites now? Where are all our pleaſant paſtimes becom? Our brauery in apparel, our gliſtering in gold, our honor done to vs with cap & knee, all our delicate fare, al our muſick, al our wanton daliances & recreations we were wont to haue, al our good friends & merry cõpanions, accuſtomed to laugh, and to diſport the time with vs? Where are they become? Oh (dere brother) how ſower wil all the pleſures paſt of this worlde ſeeme at that hour? How doleful wil their memory be vnto vs? How vain a thing wil al our dignities, our riches, our poſſeſſions appere? And on the contrarie ſide, how ioiful wil that man be, that hath attended in this life to liue vertuouſly, albeit with pain & contempt of the world? Happy creature ſhal he be that euer he was born, and no tong but Gods can expres his happines.

The conclusion.

19 And now to make no other conclusion of all this, but euen that which Christ himselfe maketh: let vs consider how easie a matter it is now for vs (with a little paine) to auoid the danger of this day, and for what cause it is foretolde vs by our most mercifull iudge and Sauior, to the end wee should by our diligence auoide it. For thus he concludeth after all his former threatnings; *Videte, vigilate, &c.* Looke about you, watch and pray yee, for you knowe not when the time shall be: But as I say vnto you, so I say vnto al, be watchful. And in an other place, hauing reckoned vp all the particulers before recited, lest any man should doubt that all should not be fulfilled, he saith; *Heauen & earth shal passe, but my words shal not passe.* And then he addeth this exhortation; *Attend therfore vnto your selues that your harts be not ouercome with banquetting, & drunkennes, and with the cares of this life, & so that day come vpon you suddenly. For it shal come as a snare vpon them which inhabit the earth: be you therefore watchfull, and alwaies pray, that you may be worthie to escape all these things which are to come, and to stand confidently before the Son of man at this day.* What a friendly and fatherly exhortation is this of Christ? Who could desire more

Mark. 13.

Matt. 24.

A godly exhortation of Christ.

more kind, gentle, or effectuall forewarning? Is there any man that can pleade ignorance hereafter? The very like conclusion gathered S. Peter out of the premises, when he saith, *The day of the Lord shall come as a theefe: in which the elements shall be dissolued, &c. Seeing then all those things must be dissolued: what maner of men ought we to be in holy conuersation and piety, expecting and going on to meete the comming of that day of the Lord &c.* This meeting of the day of iudgement (which S. Peter speaketh of) is an earnest longing after it, which neuer is had, vntill first there go before a due examination of our estate, and speedy amendment of our life past. Therefore saith most notably the wise man; *Prouide thee of a medicine before the sore come, and examine thy selfe before iudgement: and so shalt thou finde propitiation in the sight of God.* To which S. Paul agreeth whē he saith, *If we would iudge our selues, we should not be iudged.* But because no man entreth into due iudgement of himselfe, and of his owne life: thereof it commeth, that so few do preuent this later iudgement, so few are watchfull, and so many fall a sleep in ignorance of their owne danger. Our Lord giue vs grace to looke better about vs.

2. Pet. 3.

Eccle. 18.

1. Cor. 11.

CHAP.

CHAP. VI.

A consideration of the nature of sin, and of a sinner: for the iustifiyng of Gods seueritie shewed in the Chapter before.

TO the ende that no man may iustly complayne of the seuere account which God is to take of vs at the last day, or of the seueritie of his iudgement set downe in the Chapter before: it shall not be amisse to consider in this chapter the cause why God doth shew such seueritie against sin and sinners, as both by that which hath been said doth appeare, & also by the whole course of holy scripture, where he in euery place almost denounceth his extreme hatred, wrath, & indignation against the same: as where it is said of him; that *He hateth all those that work iniquity. And that both the wicked man & his wickednes, are in hatred with him* And finally that the whole life of sinners, their thoughts, words, & works, yea and their good actions also are abhominations in his sight, whiles they liue in sin. And that (which yet is more) hee cannot abide nor permit the sinner to praise him, or to name his testament with his mouth, as the holy ghost testifieth: and therefore no

Gods hatred to sinners.
Psal. 5.
Psal. 14.
Pro. 15.
Iob. 11.
Esai. 1.
Psal. 13.
Psal. 49.
Eccle. 15.

no maruell if he shew such rigor to him at the last day, whom hee so greatly hateth and abhorreth in this life.

2 There might be many reasons alledged of this, as the breach of Gods commandements, the ingratitude of a sinner in respect of his benefits, and the like: which might iustifie sufficiently his indignation towardes him. But there is one reason aboue the rest, which opneth the whole fountaine of the matter: and that is, the intollerable iniurie done vnto God, in euery sin that wittingly we do commit, which indeed is such an opprobrious iniurie, and so dishonorable, as no meane potentate coulde beare the same at his subiects handes: and much lesse God himselfe (who is the God of maiestie) may abide to haue the same so often iterated against him, as commonly it is by a wicked man. *The reason why God so hateth a sinner.*

3 And for the vnderstanding of this iniurie, we must note, that euery time we cõmit such a sin, there doth passe throgh our hart (though we marke it not) a certaine practike discourse of our vnderstanding (as there doth also in euerie other election) wherby we lay before vs, on the one side, the profit of that sinne, which we are to commit, that is the plesure

sure that draweth vs to it: and on the other part, the offence of God, that is, the leesing of his friendship by that sin if we do it: and so hauing as it were the balances there before vs, and putting God in one ende, and in the other the aforesaid pleasure: we stand in the midst deliberating and examining the waight of both parts, & finally, we do make choise of the pleasure and do reiect God that is, wee do chooſe rather to leese the friendship of God, with his grace, and whatsoeuer he is woorth besides, then to loose that pleasure and delectation of sin. Now what thing can be more horrible, then this? What can be more spitefull to God, then to prefer a most vile pleasure before his maiestie? Is not this woorse then that intollerable iniurie of the Iewes, who chose Barrabas the murderer, and reiected Christ their Sauior? Surely how heinous soeuer that sin of the Iewes were, yet in two points this doth seeme to exceed it: the one in that the Iewes knew not whom they refused in their choise, as wee do; the other in that they refused Christ but once, and wee do it often, yea daily and howerly, when with aduisement we giue consent in our harts vnto sin.

The iniurie done to God by sin.

Matt. 27. Mark 15.

4 And

4 And is it maruell then that God dealeth so seuerely and sharply in the world to come, with wicked men who do vse him so opprobriously and contemptuously in this life? Surely the malice of a sinner is great towardes God, and he doth not onely dishonour him by contempt of his commandements, and by preferring most vile creatures before him: but also beareth a secret hatred & grudge against his maiestie, and woulde (if it lay in his power) pull him out of his seate, or at the leastwise) wish there were no GOD at all to punish sinne after this life. Let euerie sinner examine the bottome of his conscience in this point, whether hee coulde not bee content, there were no immortality of the soule, no reckoning after this life, no iudge, no punishment, no hell, and consequently no GOD, to the end hee might the more securely enioy his pleasure? *The malice of a sinner towards God*

5 And because God (which searcheth the hart and rains) seeth well this traiterous affection of sinners towards him, lurking within their bowels how smooth soeuer their wordes are: therefore hee denounceth them for his enemies in the Scripture, and professeth open war Sap. 1. Rom. 8. Psal. 7. Rom. 5. 1. Ioh. 3. Iacob. 4.

and hostilitie against them. And then suppose you, what a case these miserable men are in, (being but seely wormes of the earth) when they haue such an enemie to fight against them, as doth make the verie heauens to tremble at his looke. And yet that it is so, heare what he saith, what he threatneth, what he thundreth against them. After hee had by the mouth of Esaie the prophet repeated many sins abhominable in his sight (as the taking of bribes, oppressing of poore people, and the like he defieth the doers thereof, as his open enemies, saying: *Thus saith the Lord of hosts, the strong Lord of hosts of Israel: Behold, I wil be reuenged vpon my enemies, & will comfort my selfe in their destruction.* And the prophet Dauid, as he was a man in most high fauor with God, and made verie priuie to his secrets: so he very much doth vtter this seuere meaning and infinite displeasure in God against sinners, calling them his enemies, vessels of his wrath, and ordained to eternall ruine and destruction: & complaineth that the world will not beleeue this point. *An vnwise man* (saith he) *will not learne this, neither will the foole vnderstand it.* What is this? How sinners after they be sprong vp, and workers of iniquitie

Sinners enemies to God, and God to them.

Such like also.

Esai. 26. 11.

Psal. 90.

iniquitie (after they haue appeared to the world) do perish euerlastingly? And what is the reason of this? Hee answereth immediately; *Because thine enemies (O Lord) behold, O Lord, thine enemies shall perish, and all those that worke iniquitie shal be consumed.* By this wee see, that all sinners bee enemies to God, and God to them, and we see also vpon what ground and reason. But yet for the further iustifiyng of Gods seueritie) let vs consider in what measure his hatred is towards sin: how great; how farre it proceedeth; within what bounds it is comprehended; or if it hath any limits or bounds at all, as in deed it hath not, but is infinite, that is, without measure, or limitation, And (to vtter the matter as in truth it standeth) if all the toongs in the world were made one toong: and all the vnderstandinges of all creatures (I meane of angels & men) were made one vnderstanding: yet could neither this toong expresse, nor this vnderstanding conceiue the great hatred of Gods hart towards euery sin, which we do wittingly commit. And the reason hereof standeth in two points. First, for that God by how much more hee is better then wee are: by so mucht more hee loueth goodnes

Gods hatred infinite against sinners.

nes and hateth sin, than we do: and because he is infinitely good; therefore his loue to goodnes is infinite: as also his hatred to euill, and consequently his rewards to them both are infinite, the one in hell, the other in heauen.

VVhy euery sin deserueth infinite punishment.

6 Secondly, we see by experience, that how much more great and woorthie the person is, against whom an offence is committed, so much greater the offence is: as the selfe same blow giuen to a seruant, and to a prince differeth greatly in offence, and deserueth different hatred and punishment. And for that euerie sin which we aduisedly commit, is done directly against the person of God himselfe, as hath bin declared before, whose dignitie is infinite: therefore the offence or guilt of euerie such sin is infinite, and consequently deserueth infinite hatred, and infinite punishment at Gods hands. Hereof followeth the reason of diuers things both saide and done by God in the scriptures, and taught by Diuines touching the punishment of sin, which seeme strange vnto the wisedome of the world, & indeede scarce credible. As first of all, that dreadfull punishment of eternall and irreuocable damnation of so manie thousands, yea millions of Angels created

Rom. 8.
1. Cor. 1.

The punishment of angels.

created to glorie, with almost infinite perfection, and that for one onely sinne, once cõmitted,& that onely in thought, as diuines do holde. Secondly, the rigorous punishment of our first parents Adam and Eue, and all their posteritie, for eating of the tree forbidden: for which fault, besides the chastising of the offenders themselues, and all the creatures of the earth for the same, and all their children & offspring after them, both before the incarnation of Christ, and since: (for albeit we are deliuered from the guilt of that sin, yet temporall chastisements remaine vpon vs for the same: as hunger, thirst, cold, sickne s, death, and a thousand miseries mo) besides also the infinit men damned for the same: besides this (I say, which in mans reason may seeme seuere ynough) Gods wrath & iustice could not be satisfied except his own son had come downe into the world, & taken our flesh vpon him, and by his paines satisfied for the same. And when he was come down and had in our flesh subiected himselfe vnto his fathers iustice, albeit the loue his father bare him, were infinite: yet that God might shew the greatnes of his hatred and iustice against sin, he neuer left to lay on vpon his own blessed deere sonne: *Of Adam and Eue.* Esay. 53.

sonne: no not then when hee sawe him sorrowfull vnto death, and bathed in a sweate of blood and water, and crying: *O father mine, if it be possible, let this cup passe from me.* And yet more pitifully after vpon the crosse: *O my God, why hast thou forsaken me?* Notwithstanding all this (I say) his father deliuered him not, but laide on stripe vpon stripe, paine vpon paine, torment after torment, vntill hee had rendred vp his life and soule into his said fathers hands: which is a wonderfull and dreadfull document of Gods hatred against sin.

Matt. 26. Mark. 14. Luk. 22. Matt. 27. Psal. 21. Esay. 53.

7 I might heere mention the sinne of Esau in selling his inheritance for a little meate: of which the Apostle saith: *He founde no place of repentance after: though hee sought the same with teares.* Also the sin of Saul, who (his sin being but one sin, and that onely of omission, in not killing Agag the king of Amalek, and his cattell, as he was willed) was vtterly cast off by God for the same (though he were his annointed and chosen seruant before) and could not get remission of the same, though both hee, and Samuel the prophet did greatly lament and bewaile the same sin, or at the least, that hee was reiected.

The sin of of Esau. Gen. 25. and 27. Heb. 12.

Of Saul. 2. Reg. 15. and 16. 1. Reg. 9. & 15. & 16.

8 Also

8 Also I might alledge the example of king Dauid, whose two sins, albeit (vpon his hartie repentance) God forgaue: yet notwithstanding all the sorrow that Dauid conceiued for the same, God chastised him with maruellous seueritie: as with the death of his son: and other continuall affliction on himselfe as long as he liued. And all this to shew his hatred against sinne, and thereby to terrifie vs vs from committing the same. 2. Reg. 9. Psal. 6. 34. 68. 108. 101. 29. 2. Reg. 12.

9 Of this also do proceed al those hard & bitter speeches in Scripture touching sinners, which comming from the mouth of the holie Ghost (and therefore being most true & certaine) may iustly giue al the great cause of feare which liue in sin, as where it is said: *Death, blood, contention, edge of sword, oppression, hunger, contrition, & whips: all these things are created for wicked sinners.* And again: *God shall raine snares of fire vpon sinners: brimstone with tempestuous winds, shall be the portion of their cup.* Again, God wil be knowen at the day of iudgement vpon the sinner, who shall be taken in the workes of his owne hands: manie whips belong vnto a sinner: let sinners be turned into hell. God shall scatter all sinners: God shall dash the teeth of sinners in their mouthes: God shall scoffe at a Eccle. 40. Psal. 10. Psal. 9. Psal. 3. Psal. 9. Psal. 36. Psal. 144.

Psal. 57. sinner, when he seeth his day of destruc-
Psal. 36. tion commeth on: the sword of sinners
Psal. 103. shall turne into their owne harts: thou
shalt see when sinners shall perish: the
Psal. 140. arms of sinners shall be crushed and bro-
ken: sinners shall wither from the earth:
desire not the glorie & riches of a sinner,
for thou doest not knowe the subuersion
which shall come vpon him: God hath
giuen him riches to deceiue him there-
with: behold, the day of the Lorde shall
Eccle. 2. come (a cruell day and full of indigna-
Psal. 71. tion, wrath, and furie) to make desolate
Esai. 13. the earth, and to crush in peeces her sin-
ners within her. The iust man shall re-
ioice seeing this reuenge, and then shall
Psal 57. he wash his hands in the bloud of sin-
ners. These and a thousand such senten-
ces more of scripture, which I omit, vttered by the holy Ghost against sinners, may instruct vs of their pityful estate and of the vnspeakeable hatred of God against thē, as long as they persist in sin.

10 Of all these considerations the holie Scriptures do gather one conclusion greatly to bee noted and considered by
Pro. 14. vs: which is; *Miseros facit populos peccatum:* Sin bringeth men to miserie. And again:
Psal. 10. *Qui diligit iniquitatem, odit animam suam.* He that loueth iniquity, hateth his owne soule.

soule. Or (as the angel Raphael vttereth it in other words;) They which commit sin, are open enimies to their own soules. Wherfore they lay down to all men, this generall, seuere, & most necessarie commandement, vpon all the paines before recited: *Quasi a facie colubri fuge peccata.* And again: *Caue ne aliquando peccato consentias*: Beware thou neuer consent to sin. For howsoeuer the world doth make little account of this matter, of whom (as the Scripture noteth;) *The sinner is praised in his lusts, & the wicked man is blessed*. Yet most certaine it is, for that the spirit of God auoucheth it; *Qui facit peccatum ex diabolo est*: He which committeth sin is of the diuell. And therefore is to receiue his portion among diuels at the latter day. Tob. 12. Eccle. 21. Tob. 4. Psal 9. 1. Ioh. 3.

11 And is not all this sufficient (deer brother) to make vs detest sinne, and to conceiue some fear in committing therof? Naie, is not all this strong ynough to batter their harts, which liue in state of sinne, and do commit the same dailie, without consideration or scruple? What obstinacie and hardnes of hart is this? Surely we see the holie Ghost prophecied truly of them, when he said: *Sinners alienated from God, are possessed with a furie* Psal. 57. *The obstinacie of sinners.*

like a serpent, & like a deafe cockatrice which stoppeth her eares to the inchanter. This furie (I saie) is the furie or madnes of wilfull sinners, which stop their eares like serpents, to all the holie inchantments that God can vse vnto them for their conuersion: that is, to all his internall motions, and good inspirations: to all remorse of their owne consciences: to all threatnings of holie scriptures: to all admonishments of Gods seruants: and to all the other means which God doth vse for their saluation.

The losses that come by sinne.

12 Good Lord, who would wittinglie commit any sinne, for the gaining of ten thousand worlds, if he considered the infinite damages, hurts, inconueniences, and miseries, which do come by the committing of one sin? For first, he that in such sort sinneth, leeseth the grace of God, which was giuen him: which is the greatest gift that God can giue to a creature in this life, & consequently he leeseth all those things which did accompanie that grace: as the vertues & gifts of the holy Ghost, wherby the soule was beautified in the sight of her spouse, and armed against the assaults of her enimies. Secondly, he leeseth the fauor of God, and consequently his fatherly protection,

Esai. 11. and Jerem. ibid.

tection, care, and prouidence ouer him, and gaineth him to be his professed enimie. Which how great a losse it is, we may esteeme by the estate of a worldlie courtier, which should leese the fauor of an earthlie prince, and incur mortall hatred by the same. Thirdly, he leeseth all inheritance, claim, and title to the kingdome of heauen, which is due onely by grace, as S. Paul noteth; & consequently depriueth himselfe, of all dignities and commodities following the same in this life: as the condition and high priuilege of a sonne of God: the communion of saints: the protection of angels, and the like. Fourthly, he leeseth the quiet, ioy, and tranquillitie of a good conscience, and all the fauors, cherishments, consolations, & other comforts, wherwith the holie Ghost is wont to visit the minds of the iust. Fifthly, he leeseth the reward of all his good works done since hee was born, and whatsoeuer he doth, or shal do while he standeth in that state. Sixtly, he maketh himselfe guiltie of eternall punishment, and ingrosseth his name in the book of perdition, and consequently bindeth himselfe to all those inconueniences, whereto the reprobate are subiect: that is, to be inheritor of hell fire: to Rom. 6.

be

be in the power of the diuell, and his angels: to be subiect to all sin and temptation of sin: and his soule (which was before the temple of the holie Ghost; the habitation of the blessed Trinitie; and place of repose for the angels to visite:) now to be the nest of scorpions, & dungeon of diuels, and himselfe a companion of the miserable damned. Lastly, he abandoneth Christ, and renounceth the portion he had with him, making himself a persecutor of the same by treading him vnder his feete. And crucifying him againe, and defiling his blood (as the Apostle saith) in sinning against him, which died for sinne, and therefore the same apostle pronounceth a maruellous heauie sentence against such in these words; *If we sin wilfully now after we haue receiued knowledge of the truth: there remaineth no more sacrifice for sins, but rather a certaine terrible expectation of iudgement, and emulation of fire which shall consume the aduersaries.* To which Saint Peter agreeth, when he saith: *It had been better not to haue knowen the way of iustice, then after such knowledge to slide backe againe from the holie commandement which was giuen.*

Heb. 10. Heb. 6. Rom. 6. Heb. 10. Rom. 16. 2. Pet. 2.

Excuse of sinne.

13 Now then let our worldlings go & solace themselues with sin as much as they

they will: let them excuse and pleasantly defend the same, saying: Pride is but a point of gentrie: gluttony, good felowship: lecherie, and wantonnesse, a tricke of youth, and the like: they shall find one day that these excuses will not be receiued: but rather that these pleasant deuises, will bee turned into teares. They shall proue that God will not bee iested with, but that he is the same God still, & will aske as seuere account of them, as he hath done of others before: although it please not them now to keepe any account of their life at all: but rather to turne all into disport & pleasure, perswading themselues, that howsoeuer God hath dealt with others before: yet hee wil forgiue al to thē; but the holy scripture reasoneth after another manner, which I would haue euerie wise Christiā to consider. Gal. 6.

14 Saint Paule comparing the Iewes sinnes with ours, maketh this collection; *If God spared not the naturall boughes, take heede least he spare not thee.* And therupon hee inferreth this admonition: *Noli altum sapere, sed time*: Be not too high minded, but feare. Againe, the Apostle reasoneth thus vpon the olde and the new lawe: he that broke the law of Moses, Rom. 13:

Moses being conuicted by two or three
b.10. witnesses, dieth for the same without commiseration or mercie: & how much more grieuous punishment doth he deserue, which breaking the law of Christ by wilfull sin, treadeth the sonne of God vnder the feete, polluteth the blood of the new testament, and reprocheth the holie Ghost? In like maner reasoneth S.
Pet.2. Peter & S. Iude touching the sin of An-
.Iud. gels & ours. If God spared not the Angels when they sinned, but did thrust thē downe to hell, there to be tormented & to be kept vnto iudgement with eternall chaines vnder darknes: how muchlesse
Pet.2. will he spare vs. And again; if the Angels which passe vs in power & strength, are not able to beare Gods execrable iudgment against them, what shall we doe?
Pet.4. Againe, in another place, he reasoneth thus; If the iust man shall hardlie be saued, where shal the wicked man and sinner appeare? By which examples we are
l good ma- instructed to reason in like sort; If God
r of rea- hath punished so seuerely one sin in the
ning. Angels, in Adam, & in others before recited: what shall I looke for, which haue committed so manie sins against him? If God haue damned so manie for lesser sins than mine be: what will he do to me

for

for greater? If God hath borne longer with me, then he hath done with many other, whom he hath cut off without giuing them time of repentance: what reason is there, that hee shoulde beare longer with me? If Dauid and others after their sins forgiuen them, were neuertheleſſe ſo ſharpely chaſtiſed: what puniſhment remaineth for me either heere or in the world to come, for ſo many & ſo greeuous ſins committed? If it be true that our Sauiour ſaith, that the way is hard, & the gate narrow wherby men go into heauen, and that they ſhall anſwere for euery idle worde before they enter there: what ſhall become of mee, which doe liue ſo eaſie alife, and doe keepe no account of my deedes, and much leſſe of my words? If good men in old time did take ſuch pains in the way of their ſaluation, and yet (as S. Peter ſaith) the verie iuſt were ſcarce ſaued: what a ſtate am I in, which take no paine at all, but do liue in all kind of pleaſure & worldly delites?

Mat. 7. Luk. 13. Matt. 12.

15 Theſe kinds of conſequents were more true and profitable for vs, whereby we might enter into ſome conſideration of our owne danger, & into ſome fear of the iudgements of God, for want wherof the moſt part of ſinnes amongſt Chriſtians

stians are committed; for so the holy Scripture describing diuers causes of wickednesse among men, putteth these two for principall. First the flatterie of
Psal. 9. the world; *Quoniam laudatur peccator in desideriis animæ suæ:* For that the sinner
How necessarie it is to feare. is praised in his lust. And secondly: *Quia auferuntur iudicia tua a facie eius:* For that thy iudgements (O Lord) are not before his face. And on the contrarie side; speaking of himselfe hee saith; *I haue kept the wayes of the Lord, and haue not behaued my selfe impiously towards God.* And he giueth the reason thereof immediatelie;
Psal 118. *For that all his iudgments are in my sight.* And againe: *I haue feared thy iudgments O Lord:* And againe: *I haue beene mindfull of thy iudgements.* And how profitable this fear is, he sheweth in the same place, demãding this fear most instantly at Gods hands: for so he prayeth: *Strike my flesh through with thy feare, O Lord:* And S. Paul
2. Cor. 5. (after he had shewed to the Corinthians: that *We must all be presented before the iudgement seat of Christ:*) maketh this cõclusion: *We knowing therefore these things, doe perswade the feare of the Lord vnto men.* And S. Peter after a long declaration of the maiestie of God, & Christ now raigning in heauen, concludeth thus: *If then*

you

you call him father, which doth iudge euerie man according to his works without exception of person: do you liue in feare during the time of this your habitation vpon earth. A necessarie lesson (no doubt) for all men, but specially for those which by reason of their sins and wicked life, do remaine in displeasure and hatred of GOD, and howerly subiect (as I haue shewed) to the furie of his iudgements: which if they once fall into, they are both irreuocable and intollerable: and they may be fallen into as easilie, and by as manie waies as a man may come to death, which are infinite, especially to them, who by their wickednes haue lost the peculiar protection of God, and so consequently of his Angels too (as I haue shewed) and haue subiected themselues to the feends of darknes, who do nothing else but seeke their destruction both of bodie and soule, with as great diligence as they can. What wise man then woulde but feare in such a case? Who coulde eate, or drinke, or sleepe quietly in his bed vntill by true and hartie repentance, hee had discharged his conscience of sinne? A little stone falling from the house vpon his head; or his horse stumbling vnder him as hee rideth

1. Pet. 1.

The danger of them which liue in sin.

rideth: or his enemie meeting him on the high way: or an ague comming with eating or drinking a little too much: or ten thousand means besides (whereof he standeth daily and howerly in danger) may rid him of this life, and put him in that case, as no creature of this worlde, nor any continuance of time shall bee able to deliuer him thence againe. And who then would not feare? Who woulde not tremble?

16 The Lord of his mercy giue vs his holy grace, to feare him as we should do, and to make such account of his iustice, as hee by threatning the same woulde haue vs to do. And then shall not we delay the time, but resolue our selues to serue him whiles he is content to accept of our seruice, and to pardon vs all our offences, if we would once make this resolution from our hart.

CHAP. VII.

Another consideration for the further iustifiing of Gods iudgements and declaration of our demerit, taken from the maiestie of God, and his benefits towards vs.

ALbeit the most part of Christians through their wicked life arriue not to

to that estate wherein holy Dauid was, when hee said to God, *Thy iudgements, O Lord, are pleasant vnto me*; as in deed they are to all those that liue vertuously, and haue the testimonie of a good conscience: yet at leastwise, that wee may say with the same prophet; *The iudgements of the Lord are true & iustified in themselues* And againe; *Thou art iust, O Lord, and thy iudgement is right*; I haue thought good, to adde a reason or two mo in this Chapter, whereby it may appeare howe great our offence is towards God, by sinning as we do, and how righteous his iudgements and iustice are against vs for the same. Psal. 118. Psal 18.

2 And first of all is to be considered the maiestie of him against whom we sinne: for most certaine it is (as I haue noted before) that euerie offence is so much the greater, and more grieuous, by howe much greater & more noble the person is against whom it is done, and the party offending more base & vile. And in this respect God (to terrifie vs frō offending him) nameth himself often with certain titles of maiestie, as to Abraham, *I am the almighty Lord*. And again, *Heauen is my seat, & th'earth is my footstoole*. And again, he commanded Moses to say to the people *The maiesty of God.* Gen. 17. Esay. 66.

ple in his name, this embassage; *Harden*
Deut. 10. *not your necks any longer, for that your Lord and Gods is a God of gods, and a Lord of lords, a great God, both mightie and terrible, which acceppteth neither person nor bribes.*

3 First then, I saie, consider (gentle Christian) of what an infinite maiestie he is, whom thou a poore worme of the earth, hast so often and so contemptuously offended in this life. We see in this world, that no man dareth to offend openly, or say a word against the maiestie of a prince within his owne dominions: and what is the maiestie of all princes vpon the earth, compared to the thousandth part of the maiestie of God, who with a worde made both heauen and
Psal. 148. earth, and all the creatures therein, and with halfe a worde can destroy the same againe: whom all the creatures which he made, as the Angels, the heauens, and all the elements besides, do serue at a becke, and dare not offend: Onely a sinner is he which imboldeneth himselfe a-
Iob. 9. gainst this maiesty, and feareth not to offende the same, whom the Angels doe praise, the dominations do adore, the powers do tremble, and the highest heauens, together with Cherubins and Seraphins do daily honor and celebrate.

4 Remem-

4 Remember then (deer brother) that euerie time thou dost commit a sin, thou giuest as it were a blowe in the face, to this God of great maiestie, who (as Saint Paule saith;) *Dwelleth in an vnaccessible light: which no man in this worlde can abide to looke vpon:*) As also it appeareth by the example of Saint Iohn Euangelist, who fell downe dead for very feare at the appearance of Christ vnto him, as himselfe testifieth. And when Moses desired to see GOD once in his life, and made humble petition for the same: God answered that no man could see him and liue: but yet (to satisfie his request, and to shew him in part what a terrible and glorious God he was) hee told Moses that he shuld see some peece of his glorie: but hee added, that it was needfull he should hide himselfe in the hole of a rock, & be couered with Gods owne hands for his defence, while God (in some measure of his maiestie) did passe by in glory. And when he was past, God tooke away his hand, and suffered Moses to see his hinder partes onely, which was notwithstanding, most terrible to behold.

1. Tom. 6.

Apoc. 1.

Exo. 33.

5 The Prophet Daniell also describeth the maiestie of this God shewed vnto

vnto him in vision, in these words, *I did*
Dan. 7. *see* (saith he) *when the thrones were set, and the old of many daies sate downe: his apparell was as white as snowe: his haire like vnto pure wooll, his throne was of a flame of fire, and his chariots were burning fire: a swift flood of fire came from his face: a thousand thousands did serue him, and ten thousand hundred thousands did assist him: he sate in iudgement, and the bookes were opened before him* All this & much more is recorded in Scripture, to admonish vs thereby what a prince of maiesty he is whom a sinner offendeth.

A contemplation of the maiestie of God.

6 Imagine now (brother mine) that thou seest this great King sitting in his chaire of maiestie, with chariots of fire, vnspeakable light, and infinite millions of angels about him, as the Scripture reporteth. Imagine further (which is most true) that thou seest all the creatures in the world stand in his presence, & trembling at his maiestie, and most carefully attending to do that for which he created them: as the heauens to moue about: the earth to bring forth sustenãce: and the like. Imagine further that thou seest all these creatures (how big or little soeuer they be) to hang and depend only of the power & vertue of God whereby they stande, moue and consist: and

that

that there passeth frō God to each creature in the world, yea to euery part that hath motion or being in the same, some beame of his vertue: as from the sun, we see infinit beames to passe into the aire. Consider (I say) that no one part of anie creature in the world (as the fish in the sea, the grasse on the ground, the leaues of the trees, or the parts of man vpon the face of the earth) can growe, mooue, or consist, without some little streame of vertue, and power do come to it continually from God. So that thou must imagine God to stand as a most glorious sun in the midst, & from him to passe foorth infinite beames or streames of vertue to all creatures that are, either in heauen, earth, the aire, or the water: and to euerie part thereof: and vpon these beames of his vertue all creatures to hang: and if he should stop but any one of them, it woulde destroy and annihilate presently some creature or other. This I say, if thou shalt consider touchiug the maiestie of God, and the infinite dread that all creatures haue of him, except onely a sinner (for the diuels also do feare him, as Saint Iames saith) thou wilt not marueil of the seuere iudgement of God appointed for his offence. For sure I am Iac. 2.

that

that verie ſhame of the worlde maketh vs to haue more regard in offending the pooreſt friend we haue in this life, then a wicked man hath in offending God: which is an intollerable contempt of ſo great a maieſtie.

A conſideration of the benefits of God.

7 But now if we adioine to this contemplation of maieſtie, another conſideration of his benefits beſtowed vpon vs, our default will grow to be far greater: for that to iniurie him who hath done vs good, is a thing moſt deteſtable euen in nature it ſelfe. And there was neuer yet ſo fierce an hart, no not amongſt brute beaſtes, but that it might be woon with curteſie and benefits: but much more amongſt reaſonable creatures doth beneficence preuaile, eſpecially if it come from greater parſonages, whoſe loue and friendſhip declared vnto vs but in ſmall giftes, doeh greatlie binde the harts of the receiuers to loue them againe.

8 Conſider then (deere Chriſtian) the infinite good turnes and benefits which thou haſt receiued at the handes of this great God, thereby to win thee to his loue, & that thou ſhouldeſt leaue off to offend & iniurie him, & albeit no toong created either of man or angell can expreſſe

presse the one halfe of these gifts which thou hast receiued from him, or the value of them, or the great loue and hartie good will wherewith he bestowed them vpon thee: yet for some memorie sake, I will repeat certaine generall and principall points thereof, whereunto the rest may be referred.

9 First then he hath bestowed vpon thee the benefite of thy creation, whereby he made thee of nothing to the likenes of himselfe, and appointed thee to so noble an ende, as is to serue him in this life, and to raign with him in the life to come, furnishing thee for the present with the seruice & subiection of all creatures. The greatnes of this benefit may partly be conceiued if thou do imagine thy selfe to lacke but any one part of thy bodie, as a legge, an arme, an eie, or the like; and that one should freely giue the same vnto thee: or if thou wantest but anie one sense, as that thou were deafe or blinde, and one should restore sight or hearing vnto thee: how wouldest thou esteeme of this benefite? Howe much wouldest thou professe thy selfe beholding vnto him for the same? And if the gift of one of these parts onely woulde seme such a benefit vnto thee: how great

The benefit of creation.

oughtest thou to esteeme the free gift of so many parts togither?

20 Adde to this now (as I haue said) that he hath created thee to the likenes of no other thing, but of himselfe, to no other ende, but to be his honorable seruant in this world, and his compartner in kingly glorie for all eternitie to come: and this hee hath done to thee, being onely a peece of dirt or clay before. Now imagin thou of what maner of loue proceeded this. But yet adde further, how hee hath created all this magnificent world for thee, & all the creatures therof to serue thee in this busines: the heauen to distinguish times and seasons, and to giue thee light: the earth, and aire, and water, to minister most infinite varietie of creatures for thy vse and sustenance: and hath made thee Lord of all, to vse them for thy comfort & his seruice. And what magnificent gifts are these? And what shamefull ingratitude is it, to turne the same to the dishonor and iniurie of so louing a giuer as thou doest, by vsing them to serue thee in sin?

The benefit of redemption.

11 But yet consider a little further, the benefite of thy redemption, much greater then all the former: which is, that thou hauing lost all those former bene-

fits

fits againe, and made thy selfe guiltie by sin of eternall punishment, whereto the Angels were now deliuered for their sin committed before: God chose to redeeme thee, and not the Angels, and for satisfiyng of thy fault, to deliuer his own only son to death for thee. O Lord, what hart can conceiue the greatnes of this benefite? Imagine thy selfe (being a poore man) hadst committed a grieuous crime against a kings maiestie, together with some great man of his chiefest nobilitie, and that the king being offended highly with you both, should notwithstanding pardon thee, and put the noble man to death: and further also (being no other way to saue thy life) shoulde lay the pains of death due to thee vpon his only son & heire, for thy sake, how much wouldest thou thinke, that this king loued thee? How greatly wouldest thou esteeme thy selfe beholding and bounden to that yoong prince, which shoulde offer himselfe to his fathers iustice to die for thee a poore worme (and not for the noble man, as hee would not die for the Angels) and to put his head in the halter for thine onely offences? Couldest thou euer haue the hart to become enemie to this man after, or willingly 1. Pet. 2.

and wittingly to offende him? And yet such is our case, and much more bounden towardes Christ and his father, whome the most of vs notwithstanding do daily offend, dishonour, and iniurie by sinne.

The benefits of vocation and iustification.

12 But yet there follow on mo benefits of God vnto vs, as our vocation and iustification: vocation, whereby he hath called vs from infidelitie, to the state of Christians, and thereby made vs partakers of this our redemption, which infidels are not. For albeit he paid the ransom for all in generall: yet he hath not imparted the benefit thereof to all, but to such onely as best it pleased his diuine goodnes to bestowe it vpon. After which followed our iustification, whereby wee were not onely set free from all our sinnes committed before, and from all paine and punishment due to the same: but also our soules beautified and inriched with his holy grace, accompanied with the vertues theologicall, as faith, hope, and charitie, and with the gifts of the holie Ghost: and by his grace we are made iust and righteous in the sight of God, and intituled to the most blessed inheritance of the kingdom of heauen.

Rom. 8.
2. Cor. 1.
Rom. 5.
2. Cor. 13.
Esai. 11.

13 After

13 After these do insue a great number of benefits together (as to vs being now made the children & deere friends of God) and euery one of them, of infinite price and value. As the gift of the holie Sacraments, left for our comfort and preseruation, being nothing else but conduits to conuey Gods grace vnto vs, especially these two which appertaine to all, to wit, the sacrament of baptisme, and of his blessed bodie & blood, whereof the first is to purge our soule from sin: the second to feed & comfort the same after shee is purged. The first is a bath made of Christ his owne bloud, to wash & bathe our wounds therein: the second as a most comfortable & rich garment, to couer our soule withall after shee is washed. In the first, Christ hath substituted in his place his spouse the Church, to pronounce in his name remission of sinnes: in the second hee hath left himselfe, and his owne flesh and blood sacramentally to be a pretious foode, to cherish her with all.

The benefit of the Sacraments.

The vse of Sacraments.

14 Besides all these, there is yet another gift named our preseruation, whereby God hath preserued vs from so manie dangers into which others haue fallen, and whereinto we had fallen also, if

The benefit of preseruation and inspiration.

Gods holie hande had not staied vs: as from superstition, heresie, and infidelitie, and manie other grieuous sins: and especially from death and damnation, which long agoe by our wickednes wee deserued to haue beene executed vpon vs. Also there are the benefits of godlie inspirirations and admonitions, wherby
poe.3. God hath often both knocked inwardly at the doore of our conscience, and warned vs outwardly by so many waies and meanes: as are good bookes; good sermons; good exhortations; good companie; good example of others; and a hundred meanes else, which he at diuers times hath and doth vse, therby to gaine vs and our soules vnto his eternall kingdome, by stirring vs to abandon vicious life, and to betake our selues to his holy and sweet seruice.

15 Al which rare and singular benefits being measured, either according to the value of themselues, or according to the loue of that hart, from which they do proceed, ought to mooue vs most vehemently, to gratitude towards the giuer: which gratitude shoulde bee to resolue our selues at length to serue him vnfainedly, and to prefer his fauor before al worldly or mortall respects whatsoeuer.

seeuer. Or if we cannot obtaine so much of our selues: yet at leastwise not to offend him any more by our sins and wickednes.

16 There is not so fierce or cruel a nature in the world (as I noted before) but is mollyfied, allured, and woon by benefits: and stories doe make report of strange examples in this kinde, euen among brute beastes, as of the gratitude of lions, dogs and the like, towards their maisters and benefactors. Onely an obstinate sinner is he, among all the sauage creatures that are, whom neither benefits can mooue, nor curtesies can mollifie, nor promises can allure: nor gifts can gaine to the faithfull seruice of God his Lord and master. *Aelian. in hist. anima.*

17 The greatest sinner that is in the world, if he giue his seruant but twentie nobles a yeere, or his tenant some little farme to liue vpon, and if for this they serue him not at a beck; he crieth out of their ingratitude: and if they should further maliciously seeke to offende him, and to ioyne with his professed enemie against him: howe intollerable a matter would it seeme in his sight? And yet he himselfe dealing much more ingratefully and iniuriously with God, thinketh *The intolerable ingratitude of a sinner.*

it a matter of no consideration, but easily pardonable. I say, hee dealeth more ingratefully with God, for that he hath receiued a thousand for one, in respect of all the benefits that a mortall man can giue to another, for he hath receiued all in all from God: the bread which he eateth; the ground which hee treadeth; the light which he beholdeth; together with his eies to see the sunne: and finally whatsoeuer is within, or without his bodie: as also the mind with the spirituall gifts thereof, whereof each one is more worth then a thousande bodies: I say also that he dealeth more iniuriously with God, for that notwithstanding all these benefits, hee serueth Gods open enemie the diuell, and committeth daily sinne and wickednes, which GOD hateth more then any hart created can hate a mortall enemie, being that in verie deede, which persecuted his sonne our Sauiour, with such hostilitie, as it tooke his most precious life from him: and nailed him fast to the wood of the crosse.

Sin persecuted Christ vnto death.

18 Of this extreme ingratitude and iniurie, God himselfe is inforced to complaine in diuers places of the scripture, as where he saith; *Retribuebant mihi mala*

Gods complaint against sinners.

Psal. 34.

pro

pro bonis: They returned me home euill for good. And yet much more vehemently in an other place he calleth the heauens to witnes of this iniquitie, saying; *Obstupescite cæli super hæc*: O you heauens be you astonished at this. As if he should saie by a figuratiue kinde of speech, Go out of your wits you heauens with maruell, at this incredible iniquitie of man towardes me. For so he expoundeth the whole matter more at large in an other place; *Audite cæli, & auribus percipe terra*: Harken ye heauens, and thou earth bend hither thine eares; *Filios enutriui & exaltaui, ipsi autem spreuerunt me*: I haue nourished vp children and haue exalted them, and now they contemne me. What a pitiful complaint is this of God against most vile and base woormes of the earth? But yet God amplifieth this iniquitie more by certaine examples & comparisons: *The oxe* (saith he) *knoweth his owner, and the asse knoweth the manger of his Lord and maister: but yet my people know not me: wo be to the sinful nation, to the people loden with iniquitie, to this naughtie seed, to wicked children.* What complaint can be more vehement then this? What threatning can be more dredfull then this woe, comming from the Ierem. 2. Esai. 1.

mouth of him which may punish vs at his pleasure?

19 Wherefore (deere brother) if thou haue grace, cease to be ingratefull to God any longer: cease to offende him which hath by so many waies preuented thee with benefits: cease to render euill for good; hatred for loue; contempt for his fatherly affection towards thee. He
Rom. 4. hath done for thee all that he can: he hath giuen thee all that thou art: yea, and (in a certaine maner) all that he is worth himselfe: and meaneth besides to make thee partaker of all his glorie in the world to come, and requireth no more for all this at thy hands, but loue & gratitude. O (deere brother) why wilt thou not yeeld him this? Why wilt thou not do as much to him, as thou wouldest haue another man to do to thee, for lesse then the ten thousand part of these benefits which thou hast receiued? For I dare well saie, that if thou hadst giuen a man but an almes at thy doore, thou wouldest think him bound to loue thee for it, albeit thou hadst nothing in thee woorth loue besides. But now thy Lord (besides these his gifts) hath infinite causes to make thee loue him, that is, all the causes which any thing in the world hath

hath to purchase loue, and infinite more besides: for, if all the perfections of all things created in heauen and in earth (which do procure loue) were put together in one; as all their beautie, all their vertue, all their nobilitie, all their goodnes, and the like: yet thy Lord and Sauiour whom thou contemnest, doth passe all this, and that by manie and infinite degrees: for that he is not onely, all these things together: but also he is very beautie it selfe: vertue it selfe: wisedome it selfe: sweetnes it selfe: nobilitie it selfe: goodnes it selfe: and the very fountaine and welspring, where hence all these things are deriued by little peeces and parcels vnto his creatures.

Causes of loue in God besides his benefits.

20 Be ashamed then (good Christian) of this thine ingratitute, to so great, so good, and bountifull a Lord: and resolue thy selfe for the time to come, to amend thy course of life and behauior towards him. Saie with the prophet, which had lesse cause to saie so then thou; *Domine propitiare peccato meo: multum est enim.* O Lord pardon me mine offence: for it is great in thy sight. I know there is nothing (O Lord) which doth so much displease thee, or drie vp the fountaine of thy mercie, and so bindeth thy hands from

Psal. 24.

A praier.

from doing good, as ingratitude in the receiuers of thy benefits, wherin hitherto I haue exceeded all other: but I haue done it (O Lord) in mine ignorance, not considering thy gifts vnto me, nor what account thou wouldest demand againe of the same. But now seeing thou hast vouchsafed to make me worthie of this grace also, wherby to see and know mine owne state and default: I hope hereafter by direction of the same grace of thine, to shew my selfe a better child towards thee. O Lord, I am ouercome at the length with consideration of thy loue: and how can I haue the hart to offende thee hereafter, seeing thou hast preuented me so manie waies with benefits, euen when I demanded not the same? Can I haue hands euer more to sinne against thee, which hast giuen vp thine owne most tender hands, to be nailed on the crosse for my sinnes heretofore? No, no, it is too great an iniurie against thee (O Lord) and wo worth me that haue done it so often heretofore. But by thine holie assistance, I trust not to returne to such iniquitie for the time to come: to which (O Lord) I beseech thee for thy mercy sake, from thy holy throne of heauen, to say, *Amen*.

CHAP.

CHAP. VIII.

Of what opinion and feeling we shall be, touching these matters, at the time of our death.

THe holy scriptures doe teach vs, and experience maketh it plaine, that during the time of this life, the commodities, preferments, and pleasures of the world, do possesse so strongly the hearts of many men, and doe hold them chayned with so forcible inchantmentes, being forsaken also vpon their iust desertes of the grace of God: saye and threaten what a man can, and bring against them all the whole Scripture, euen from the beginning of Genesis to the end of the Apocalips (as indeed it is all against sin and sinners) yet will it preuaile nothing with them being in that lamentable case, as eyther they beleeue not, or esteeme not whatsoeuer is said to that purpose against their setled life, and resolution to the contrarie. Of this wee haue infinite examples in Scripture: as of Sodom and Gomorra, with the cities about, which would not heare the warnings that good Lot gaue vnto thē. Also of Pharao, whom, all that euer Moses could

The induration of some hearts.

Gen. 19.

Exo. 6. 7. 8. 9.

could doe, either by signes or sayings,
26. mooued nothing. Also of Iudas, who by
no faire meanes or threatnings vsed to
him by his mayster, would change his
wicked resolution. But especially the
prophets sent from God, from time to
time, to dissuade the people from their
naughty life, and consequently from the
plagues hanging ouer them doe giue a-
bundant testimonie of this complaning
euerie where, of the hardnes of sinners
harts, that wold not be mooued with all
the exhortations, preachings, promises,
and thundring that they could vse. The
prophet Zacharie shall testifie for all in
this matter, who saith of the people of
Israel a little before their destruction:
7. *Hoc ait Dominus exercituum, &c.* This saith
the Lord of hostes: iudge iustly. And so
foorth. And presently he addeth. *And
they wold not attend, but turning their backs
went not away, stopped their eares, to the end
they might not heare: and they did put their
hearts as an adamant stone, to the end they
might not heare the law and the words which
God did send in his spirit by the hands of the
former prophets, wherby Gods great indigna-
tion was stirred vp.*

2 This then is, & alwaies hath bin the
fashion of worldlings, & reprobate per-
sons,

sons, to harden their heartes as an adamant stone, against any thing that shall bee told them for the amendement of their liues, and for the sauing of their soules. Whiles they are in health and prosperitie they will not know God. As in another place he complaineth, yet as the prophet saith: *God will haue his day with these men also when he will be knowen.* And that is, *Cognoscetur Dominus iudicia faciens.* God wil be knowen when he beginneth to do iudgement. And this is at the day of death, which is the next dore to iudgement, as the Apostle testifieth saying: *It is appointed for all men once to die, and after that ensueth iudgement.* Esa.1. Psal.9. Heb.9.

3 This I say is the day of God, most terrible, sorrowful, and ful of tribulation to the wicked, wherin God wil be knowē to be a righteous God, and to restore to euery man according as hee hath done while he liued: as S. Paul saith, or as the prophet describeth it: *He will bee knowen then to bee a terrible God, and such a one as taketh away the spirit of princes, a terrible God to the kinges of the earth.* At this day as there will bee a great chaunge in all other things, as mirth wil be turned into sorrow: laughings into weepings: pleasures into paines: stoutnes into feare: Esa.2.13. 14.37.61. 2.Cor.5. Psal.75. *The great change of things at the of death.*

pride

pride into despaire; and the like: so especially will there be a strange alteration in iudgement and opinion: for that the wisedome of God, whereof I haue spoken in the former Chapters, and which (as the scripture saith) *Is accounted follie*
. Cor. 3. *of the wise of the world*, will then appeare in her likenes, and as it is in very deede,
om. 8. will bee confessed by her greatest ene-
. Cor. 1. mies to be onely true wisedome and all carnal wisdom of worldlings to be meer follie, as God calleth it.

4 This the holy scripture setteth down cleerly when it describeth the very speeches and lamentations of the wise men of this worlde at the last daye, saying: touching the vertuous whom they de-
ap. 5. spised in this life: *Nos insensati &c.* We senceles men did esteeme their life to be madnes, and their end to be dishonorable: but look how they are now accounted among the children of God, and their portion is with the Saintes. We haue erred from the way of truth: and the light of righteousnesse hath not shined before vs: neither hath the Sun of vnderstanding appeared vnto vs. Wee haue wearied out our selues in the way of iniquitie and perdition, and we haue walked craggie paths: but the way of

the

the Lord we haue not knowen. Hitherto are the words of Scripture: whereby we may perceiue what great chaunge of iudgement there will bee at the last day, from that which men haue nowe of all such matters, what confessing of follie: what acknowledging of errour: what harty sorrow for labour lost: what fruitlesse repentance for hauing run awtie? Oh that men woulde consider these things now. *We haue wearied out our selues* (say these miserable men) *in the way of iniquitie and perdition, and wee haue walked craggie paths.* What a description is this of lamentable worldlinges, who beate their brains daily, and wearie out themselues in pursute of vanitie, and chaffe of this world, for which they suffer notwithstanding more paines oftentimes, then the iust doe in purchasing of heauen? And when they arriue to, at the last day wearied and worne out with trouble and toile, they finde that all their labor is lost, al their vexatiō taken in vain: for that the little pelfe which they haue gotten in the world, and for which they haue struggled so sore, will helpe them nothing, but rather greatly afflict and torment them: for better vnderstanding whereof, it is to bee considered, that

that three things will principally molest these men at the day of their death, and vnto these may all the rest be referred.

Of the soules parting from the body: the first matter of miserie in death.

5 The first is the excessiue * paines which commonly men suffer in the separation of the soule and bodie, which haue liued so long together as two deere friends, vnited in loue and pleasure, and therefore most loath to part nowe, but onely that they are inforced thereunto. This paine may partly be conceiued by that, if we would driue out life but from the least part of our bodie (as for example, out of our little finger, as Chiurgeons are wont to do, when they will mortifie any place to make it breake:) what a paine doth a man suffer before it bee dead? What raging griefe doth hee abide? And if the mrotifiyng of one little part onely, doth so much afflict vs: imagine what the violent mrotifiyng of all the parts togither wil do. For we see that first the soule is driuen by death to leaue the extreme parts, as the toes, feete, and fingers: then the legs and armes, and so consequently one part dieth after another, vntill life be restrained onely to the hart, which holdeth out longest, as the principall part, but yet must finally bee constrained to render it selfe, though

B.

* Those paines in death are especially to be restrained to the death of the worldly: for the godlie haue for the most part a singuler cõfort therein.

with

with neuer ſo much paine and reſiſtance: which pain how great & ſtrong it is, may appeare by the breaking in peeces of the verie ſtrings and holds wherewith it was enuironed, through the exceſſiue vehemencie of this deadly torment. But yet before it come to this point to yeeld, no man can expreſſe the cruell conflict that is betwixt death and her, and what diſtreſſes ſhe abideth in time of her agonie. Imagine that a prince poſſeſſed a goodlie citie in all peace, wealth & pleaſure, & greatly friended of all his neighbours about him, who promiſed to aſſiſt him in all his needs and affaires: and that vpon the ſudden his mortal enimy ſhuld come and beſiege this citie, and taking one holde after another; one wall after another; one caſtle after another, ſhould driue this prince onely to a little tower, & beſiege him therein, all his other holds being beaten down, and his men ſlain in his ſight: what feare, anguiſh, and miſerie would this prince be in? How often would he looke out at the windows and loope-holes of his tower, to ſee whether his friends & neighbors would come to helpe him or no? And if hee ſawe them all to abandon him, and his cruell enemie euen ready to breake in vpon him, would

A ſimilitude expreſsing the paines of death.

would he not be in a pitifull plight trowe you? And euen so fareth it with a poore soule, at the hower of death. The bodie wherein shee raigneth like a iollie princesse in all pleasure, whiles it florished, is now battered and ouerthrowen by hir enemie, which is death; the armes, legs, & other parts wherewith she was fortified, as with wals, and wardes during time of health, are now surprised and beaten to the ground, and she is driuen only to the hart, as to the last and extremest refuge, where shee is also most fiercely assailed in such sort, as she cannot hold out long Her deere friends which soothed her in time of prosperitie and promised assistance, as youth, physicke, and other humaine helps, do now vtterly abandō her? the enemie will not be pacified or make any league, but night and day assaulteth this Turret wherein shee is, and which now beginneth to shake and shiuer in peeces, and sheelooketh howerly when her enemie in most raging and dreadfull maner will enter vpon her. What thinke you is nowe the state of this afflicted soule? It is no maruell if a wise man become a foole, or a stout worldling most abiect, in this instant of extremitie as wee often see they doe in such sort, as they

they can dispose of nothing well, eyther towards God or the world at this hower: the cause is the extremitie of paines, oppressing their mindes, as S. Auſten also prooueth (or some other vnder his name) and giueth vs therewithal a most excellent forewarning, if men were so gratious as to follow it: When you shall bee in your last sicknes, deere brother saith hee) O howe harde and painfull a thing will it bee for you to repent of your faultes committed? And why is this, but onely for that, all the intention of your minde will run thither, where al the force of your pain is? Many impediments shall let men at that day: as the paine of the bodie, the feare of death, the sight of childrē (for the which their fathers shall oftentimes thinke themselues often damned) the weeping of the wife, the flattery of the world, the temptation of the diuell, the dissimulation of phisitions for lucre sake, and the like. And beleeue thou (O man) which redest this that thou shalt quickly proue all this true vpon thy selfe: & therefore I beseech thee that thou wilt repent before thou come vnto this last day: dispose of thy house, and make thy testament while thou art thine own man: for if thou *Ser. 48. ad fratres eremi.*

tarrie

tarrie vntill the last day, thou shalt bee led whether thou wouldest not. Hitherto are the Authors words.

The second matter of miserie in death.

6 The second thing which shal make death terrible & greeuous to a worldlie man, is the sudden parting (and that for euer and euer) from all the things which he loued most deerly in this life, as from his riches, possessions, honours, offices, faire buildings, with their commoditjes, goodly apparell with rich iewels, from wife and children, kindred and friends, and the like: wherewith he thought himselfe a blessed man in this life, and nowe to be plucked from them vpon the sudden, without euer hope to see or vse them again, oh what a griefe, what a torment will this be? For which cause the holy Scripture saith: *O mors, quàm amara est memoria tua, homini pacem habenti in substantijs suis?* O death, howe bitter is thy memorie vnto a man that hath peace & rest in his substance and riches? As who woulde say: there is no more bitternes or griefe in the worlde to such a man, then to remember or thinke on death onely, but much more to go to it himselfe, and that out of hand, when it shall be saide vnto them, as Christ reporteth it was to the great wealthie man in the Gospell,

Eccle. 41.

Gospell, which had his barnes full, and was come now to the highest top of felicitie; *Stulte, hac nocte animam tuam repetent à te, quæ autem parasti, cuius erunt?* Thou foole, euen this night they will take thy soule from thee, and then who shall haue all that thou hast scraped together? Luke 12.

7 It is impossible I say for any toong to expresse the dolefull state of a worldlie man in this instant of death, when nothing that euer hee hath gathered together, with so much labor and toile, and wherein he was wont to haue so much confidence, will now do him good any longer, but rather afflict him with the memorie thereof, considering that hee must leaue all to others, and go himselfe to giue account for the getting & vsing of the same (perhaps to his eternal damnation) whiles in the meane time other men in the worlde do liue merilie and pleasantly vpon that he hath gotten, little remembring, and lesse caring for him, which lieth perhaps burning in vnquenchable fire, for the riches left vnto them. This is a wofull and lamentable point, which is to bring manie a man, to great sorow & anguish of hart at the last day, when all earthlie ioies must bee left, *The sorrow of leauing all.*

left, all pleasures and commodities for euer abandoned. Oh what a dolefull day of parting will this be! What wilt thou say (my friend) at this day, when all thy glory, al thy wealth, al thy pomp is come to an ende? What art thou the better nowe to haue liued in credite with the world? In fauor of princes? Exalted of men? Feared, reuerenced, and aduanced: seeing now all is ended, & that thou canst vse these things no more?

The third matter of miserie in death.

8 But yet there is a third thing which more then all the rest will make this day of death to be troublesome and miserable vnto a worldlie man, and that is, the consideration what shall become of him, both in bodie and soule. And for his bodie, it will bee no small horror to thinke that it must inherite serpents, beastes, and wormes, as the Scripture saith, that is, it must be cast out to serue for the foode of vermins: that bodie I meane, which was so delicately handled before, with the varieties of meates, pillowes, and beds of downe, so trimly set foorth in apparell, and other ornaments, whereupon the winde might not blowe, nor the sun shine: that bodie (I say) of whose beautie there was so much pride taken, and whereby so great vanitie and

Eccle. 10.

sin

sin was committed: that bodie, which in this worlde was accustomed to all pampering, and could abide no austeritie or discipline, must now come to bee abandoned of all men, and left onelie to bee deuoured of wormes. Which thing albeit it cannot but bread much horror in the hart of him that lieth a dying: yet is it nothing in respect of the dreadfull cogitations, which hee shall haue touching his soule: as what shall become of it? Whether it shall go after her departure out of the bodie? And then considering that it must go to the iudgement seate of God, and there to receiue sentence, either of vnspeakable glorie, or insupportable paines: hee falleth to consider more in particuler the danger thereof, by comparing Gods iustice and threats (set downe in scripture against sinners) with his owne life: he beginneth to examine the witnes, which is his conscience, and hee findeth it ready to laie infinite accusations against him, when hee commeth to the place of iustice. *The cogitation of the bodie.*

9 And nowe (deere brother) beginneth the miserie of this man. For scantly there is not a seuere saying of God in all the scripture, which commeth not nowe to his minde; to terrifie him

Mat. 19. withall at this instant: as, *If thou wilt enter into life, keep the commandements:* He that
1. Ioh. 2. *saith hee knoweth* GOD, *and keepeth not his*
Matt. 7. *commandements is a lyar. Many shall say vnto me at that day, Lord, Lord, &c: Not the*
Rom. 2. *hearers of the lawe, but the doers of the law*
Luk. 13. *shal be iustified. Go from me al workers of ini-*
1. Cor. 6. *quitie into euerlasting fire. Do not you know, that wicked men shall not possesse the kingdom of God? Bee not deceiued, for neither fornicators, nor idolaters, nor adulterers, nor vncleane handlers of their owne bodies, nor Sodomites,*
Rom. 8. *nor theeues, nor couetous men, nor drunkards,*
Gal. 5. *nor backbiters, nor extortioners, shall ever possesse the kingdome of God. If you liue according to the flesh, you shall die: and the works of the flesh are manifest, as fornication, vncleannes, wantonnes, luxurie, poisonings, enmities, contentions, emulations, hatred, strife, dissentions, sects, enuie, murder, drunkennes, gluttonie, and the like. Wherefore I foretell you, as I haue tolde you before, that they which do these things, shall neuer attaine to the kingdome of God. We must all bee presented before the iudgement seat of Christ, and*
2. Cor. 5. *euerie man receiue particularly according as*
Ierem. 2. *hee hath done in this life, good or euill, euery*
Apoc 20. *man shall receiue according to his works. God*
2. Pet. 2. *spared not the Angels when they sinned. You shall giue account of euerie idle worde at the*

dail

daie of iudgement. *If the iuſt ſhall ſcarce bee ſaued, where ſhall the wicked man and ſinner appeare? Few are ſaued, and a a rich man ſhal hardly enter into the kingdome of heauen.* 1. Pet 4. Matt. 19.

10 All theſe things (I ſay) and a thouſand more touching the ſeueritie of gods iuſtice, and the account which ſhall bee demanded at that day, wil come into his mind that lieth a dying, and our ghoſtly enemie (which in this life laboured to keepe theſe things from our eies, thereby the eaſier to draw vs to ſin) will now lay all and morre too, before our face, amplifying and vrging euerie point to the vttermoſt, alledging alwaies our conſcience for his witnes. Which when the poore ſoul in dying cannot denie, it muſt needes terrifie her greatly: for ſo we ſee that it doth daily, euen many good and vertuous men. S. Ierom reporteth of holy S. Hilarion, whoſe ſoule being greatly afeard, vpon theſe conſiderations, to go out of the bodie: after long conflict, hee tooke courage in the end, and ſaid to his ſoule; Go out my ſoule, go out: why art thou afeard: thou haſt ſerued Chriſt almoſt threeſcore and ten yeeres, and art thou now afeard of death? But if ſo good a man was ſo afeard at this paſſage, yea ſuch a one as had ſerued God with all

Ierom in vita Hilar. abba.

purity of life, and perfect zeale for three-
score and ten yeeres together: what shall
they be, which scarce haue serued God
truely one day in all their liues, but ra-
ther haue spent all their yeeres in sinne
and vanitie of the world? Must not these
men needes bee in great extremitie at
this passage?

11 Now then (deere Christian) these
thinges being so, that is, this passage of
death being so terrible, so dangerous, &
yet so vnauoidable as it is: seeing so ma-
ny men perish, & are ouerwhelmed daily
in the same, as it cannot be denied but
there do: and both holie scriptures and
ancient fathers do testifie it by example
and recordes vnto vs: what man of dis-
cretion would not learne to be wise by o-
ther mens dangers? Or what reasonable
creature would not take heed, and looke
about him, being warned so manifestly
and apparantly, of his own peril? If thou
be a Christian, and dost beleeue in deed
the thinges which Christian faith doth
teach thee: then dost thou knowe and
most certainly beleeue also, that of what
state, age, strength, dignity, or condition
soeuer thou bee nowe, yet that thou thy
selfe (I say) which now in health & mirth
readest this, & thinkest that it little per-
tainch

taineth to thee, muſt one of theſe daies (and it may be ſhortly after the reading hereof) come to proue all theſe things vpon thy ſelfe, which I haue here written: that is, thou muſt with ſorrow and griefe be inforced to thy bed, and there after all the ſtruglings, with the darts of death, thou muſt yeeld thy bodie, which thou loueſt ſo much, to the baite of woorms, and thy ſoule to the triall of iuſtice, for her doings in this life.

12 Imagine then (my friend) thou I ſay which art ſo freſh and frolick at this day, that thy ten, twentie, or two yeeres, or (it may be) two monethes, which thou haſt yet to liue, were nowe ended, and that thou were euen at this preſent, ſtretched out vpon a bed, wearied and worne with dolor and paine, thy carnall friendes about thee weeping and howling, the phiſitions departed with their fees, as hauing giuen thee ouer, and thou lying there alone mute and dumbe in moſt pitifull agonie, expecting from moment to moment, the laſt ſtroke of death to be giuen thee. Tell me, in this inſtant, what woulde all the pleaſures and commodities of this world do thee good? What comfort woulde it bee to thee, to haue beene of honour in this

A very profitable conſideration.

world, to haue beene riche, and purchased much, to haue borne office, and been in the princes fauour? to haue left thy children or kindred wealthie, to haue troden downe thine enemies, to haue stirred much, & borne great sway in this life? What ease (I say) or comfort would it be to thee, to haue beene faire, to haue been gallant in apparell, goodly in personage, glittering in golde? Would not all these things rather afflict then profit thee at this instant? For now wouldest thou see the vanitie of these trifles: now would thy hart begin to say within thee; O follie & miserable blindnes of mine! Lo, here is an end now of all my delights and prosperities: all my ioies, all my pleasures, all my mirth, all my pastimes are now finished: where are my friendes, which were wont to laugh with me? My seruants woont to attende me? my children woont to disport mee? Where are all my coches and horses, wherewith I was wont to make so goodly a shew, the caps and knees of people woont to honor me, the troupes of suters following me? Where are all my daliances & tricks of loue; all my pleasant musicke; all my gorgious buildings; all my costly feasts and bankettings? And aboue all other,

The cogitation and speech of the soule at the day of death

where

where are my deer & ſweet friends, who ſeemed they would neuer haue forſaken me? But all are now gone, and haue left me heere alone to anſwer the reckoning for all, and none of them wil do ſo much as to go with mee to iudgement, or to ſpeake one word in my behalfe.

13. Wo woorth to me, that I haue not foreſeene this day ſooner, and to haue made better prouiſion for the ſame: it is now too late, and I feare me I haue purchaſed eternall damnation, for a little pleaſure, and loſt vnſpeakable glorie for a floting vanitie. O how happie & twiſe happie are they which ſo liue, as they may not be afeard of this day? I now ſee the difference betwixt the ends of good and euill, & maruel not though the ſcriptures ſaie of the one; *The death of ſaints is pretious.* Pſal. 115. And of the other, *The death of ſinners is miſerable.* Pſal. 33. Oh that I had liued ſo vertuouſly as ſome other haue done, or as I had often inſpirations from God to do: or that I had done the good deeds I might haue done: how ſweete and comfortable woulde they be to mee now in this my laſt and extremeſt diſtres?

14. To theſe cogitations and ſpeeches (deer brother) ſhall thy hart be inforced of what eſtate ſoeuer thou bee, at the

hower of death, if thou do not preuent it now by amendment of life, which onlie can yeeld thee cõfort in that sorrowfull day. For of good men the iudge himselfe saith; *His autem fieri incipientibus, respicite & leuate capita vestra, quoniam appropinquat redemptio vestra*: When these thinges begin to come vpon other men, do you lift vp your heads, for that your redemption commeth on, from the labours and toiles of this worlde. And the holie prophet saith of the vertuous man, which hath done good workes in this life, that hee shall bee at this time; *Beatus vir*: An happie man. And he giueth the cause; *Quia in die mala liberabit eum Dominus, & opem feret illi super lectum doloris eius*: For that GOD will deliuer him in this euill day, and will assist him vpon the bed of his sorrowe. Which is meant (no doubt) of the bed of his last departure especially, for that of all other beds, this is the most sorrowful, as I haue shewed, being nothing else but an heape of all sorrowes together, especially to them which are drawen vnto it before they are readie for the same, as commonly all they are, which deferre their amendment from day to day, and do not attend to liue in such sort nowe as they

Luke 21.

Psal. 4.

shall

shall wish they had done, when they come to that last passage.

CHAP. IX.

Of the paines appointed for sin after this life.

AMongst all the meanes which God vseth towards the children of men, to moove them to this resolution, whereof I intreat, the strongest and most forcible (to the common sort of men) is, the consideration of punishments prepared by him for rebellious sinners, and transgressors of his commandements. Wherefore he vseth this consideration often, as may appeare by al the prophets, who do almost nothing else, but threaten plagues and destruction to offenders. And this mean hath oft times prevailed more then anie other that could be vsed, by reason of the naturall loue which we beare towards our selues: and consequently the naturall feare which we haue of our owne danger. So we read that nothing could moove the Ninivites so much as the foretelling them of their imminent destruction. And Saint Iohn Baptist, although he came in a simple and contemptible maner, yet preaching vnto the people; *The terror of ven-*

The force of feare.

Iona. 3.

Matt. 3. Mark. 1. Luk. 3. geance to come, and that the axe was now put to the trees, to cut downe for the fire all those which repented not. He mooued the verie publicanes and soldiers to feare (which otherwise are people of verie hard mettal) who came vnto him vpon this terrible embassage, & asked what they shold do to auoid these punishments?

2 After then that we haue considered of death, & of Gods seuere iudgement, which insueth after death, and wherein euerie man hath to receiue according to his works in this life, as the Scripture saith: it followeth that we consider also of the punishments which are appointed for them that shall be found faultie in that account, heerby at leastwise (if no other consideration will serue) to induce christians to this resolution of seruing God. For (as I haue noted before) if euerie man haue naturally a loue of himselfe, & desire to conserue his owne case, then should he also haue feare of perill, whereby he is to fall into extreme calamitie. This expresseth S. Barnard excellently according to his woont: O man (saith he) if thou haue left all shame (which appertaineth to so noble a creature as thou art) if thou feele no sorrow (as carnall men do not) yet loose not

2. Cor. 5.

In serm. de primordijs.

feare

feare also, which is found in verie beasts. We vse to load an asse, & to wearie him out with labor, & he careth not, because he is an asse: but if thou wouldest thrust him into the fire, or fling him into a ditch, he would auoide it as much as he could, for that he loueth life, and feareth death. Feare thou then, and be not more insensible then a beast: feare death: feare iudgement: fear hell. This fear is called Pro. 9.
the beginning of wisedom, & not shame or sorrow, for that the spirit of feare is more mightie to resist sin, then the spirit of shame or sorrow, wherefore it is said: *Remember the end, and thou shalt neuer sin.* That is, remember the finall punishments appointed for sin after this life. Thus far S. Barnard. Eccl. 7.

3 First therefore to speake in generall of the punishments reserued for the life to come, if the scriptures did not declare in particular their greatnes vnto vs: yet are there manie reasons to perswade vs, that they are most seuere, dolorous, and intolerable. For first, as God is a God in *Gods mar-*
all his works, that is to say, great, woon- *stie.*
derfull, and terrible: so especiallie hee sheweth the same in his punishments, being called for that cause in scripture: Psal. 71.
Deus iustitiæ: God of iustice. As also *Deus* Deut. 10.
vltionum:

vltionum: God of reuenge. Wherefore seeing all his other works are full of maiestie, and exceeding our capacities: we may likewise gather, that his hand in punishment must be woonderfull also. God himselfe teacheth vs to reason in this maner when he saith; *And will ye not then feare me? And will ye not tremble before my face, which haue put the sands as a stop vnto the sea, and haue giuen the water a commandement neuer to passe it, no not when it is most troubled, and the floods most outragious?* As who would saie: If I am wonderfull and do passe your imagination, in these works of the sea, and others, which you see dailie: you haue cause to feare me, considering that my punishments are like to be correspondent to the same.

Jerem. 5.

4 An other coniecture of the grace and seuere iustice of God may be the consideration of his infinite and vnspeakable mercie: the which as it is the verie nature of God, & without end or measure, as his Godhead is: so is also his iustice. And these two are the two armes (as it were) of God, imbracing and kissing one the other, as the scripture saith, therfore as in a man of this world, if we had the measure of one arme, we might easilie coniecture of the other: so seeing the woonder-

ods mercie.

Psal. 84.

wonderfull examples dayly of Gods infinite mercy towards them that repent: we may imagine by the same, his seuere iustice towards them, whom hee reserueth to punishment in the next life, and whom for that cause, hee calleth in the scriptures; *Vasa furoris*: Vessels of his furie, or vessels to shew his fury vpon. Esai. 13. Psal. 7.

5 A third reason to perswade vs of the greatnes of these punishments, may be the maruellous patience, and long suffering of God in this life: as for example, in that he suffereth diuers men from one sin to another: from one daie to another: from one yeare to another: from one age to another: to spend all (I say) in dishonor and despite of his maiestie, adding offence to offence, and refusing all persuasions, allurements, good inspirations, or other meanes of friendship, that his mercie can deuise to offer for their amendment. And what man in the world could suffer this? Or what mortall hart can shew such patience? But now if all this should not be required with seueritie of punishment in the world to come, vpon the obstinate: it might seeme against the law of iustice and equitie: and one arme in God might seeme longer then the other. S. Paule toucheth this *Gods patience.*

reason

reason in his Epistle to the Romanes,
Rom. 2. where hee saith: *Doest thou not know that the benignitie of God is vsed to bring thee to repentance? And thou by thy hard and impenitent hart doest hoord vp vengeance vnto thy selfe, in the day of wrath, and appearance of Gods iust iudgement, which shall restore to euery man according to his works?* He vseth here the wordes of *hoording vp of vengeance*, to signifie that euen as the couetous man doth hoorde vp money to money dayly, to make his heape great: so the vnrepentant sinner doth hoord vp sinne to sin: & God on the contrarie side hoordeth vp vengeance to vengeance, vntill his measure be full to restore in the end:
Isai. 27. *Measure against measure*, as the prophet saith, and to paye vs home: *According to*
Ier. 16. *the multitude of our own abominations.* This God meant when hee said to Abraham:
Gen. 15. *That the iniquities of the Amorrheans were not yet full vp.* Also in the reuelation vnto
Apoc. 21 S. Iohn the Euangelist, when hee vsed this conclusion of that book: *He that doth euil let him do yet more euil: and he that lieth in filth, let him yet become more filthy: for behold, I come quickly, and my reward is with mee, to render to euery man according to his deedes.* By which wordes God signifieth that his bearing & tollerating with sinners

ners in this life, is an argument of his greater seueritie in the life to come, which the prophet Dauid also declareth, when talking of a careles sinner hee saith: *Dominus irridebit eum quoniam* Psal. 36. *prospicit quod veniet dies eius.* The Lord shall scof at him, foreseeing that his day shall come. This day (no doubt) is to be vnderstoode the day of account and punishment after this life, for so doth God more at large declare himselfe in another place in these words: *And thou son of* Ezech. 7. *man, this saith thy Lord God: the end is come, now (I say) the ende is come vpon thee. And I wil shew in thee my furie, & wil iudge thee according to thy wayes. I wil laie against thee all thy abhominations, and mine eye shall not spare thee, neither will I take any mercy vpon thee, but I wil put thine own waies vpon thee, and thou shalt know that I am the Lord. Behold affliction cõmeth one, the end is come, the end (I say) is come: it hath watched against thee, & behold it is come: crushing is now com vpon thee: the time is come: the day of slaughter is at hand. Shortly I will powre out my wrath vpon thee: & I wil fil my furie in thee: & I wil iudge thee according to thy waies, & I wil lay al thy wickednes vpon thee: mine eye shal not pittie thee: neither will I take any compassion vpon thee, but I will lay thy waies*

vpon

vpon thee, and thine abhominations in the midst of thee, and thou shalt know that I am the Lord that striketh. Hitherto is the speech of God himselfe.

f paines in rticular.

6 Seeing then now we vnderstand in generall, that the punishmentes of God in the life to com are most certain to be great & seuere to all such as fall into thē (for which cause the Apostle saith : *Horrendum est incidere in manus Dei viuentis:* It is an horrible thing to fall into the hands of the liuing God) let vs consider somewhat in particular what manner of paines and punishments they shall be.

eb.10.

f the name hell in di. rs tongues.

7 And first of all touching the place of punishment appointed for the damned, cōmonly called hell, the scripture in diuers languages vseth diuers names, but all tending to expres the grieuousnes of punishment there suffered. As in Latine it is called *Infernus*, a place beneath or vnder grounde (as most of the old fathers doe interprete.) But whether it be vnder ground or no, most certaine it is, that it is a place most opposite to heauē, which is said to be aboue:and this name is vsed to signifie the miserable suppressing & hurling downe of the damned to be trodē vnder the feet not only of God, but also of good men for euer. For * so saith

sa.5.& 38

al.4.

B The mat- r in hand not by is place bstantiall.

saith the scripture: *Behold the day of the lord cõmeth burning like a furnice, & al proud and wicked mẽ shalbe straw to that fornace, & you that fear my name shal tred thẽ down, & they shall be as burnt ashes vnder the soles of your feet in that day.* And this shalbe one of the greatest miseries that can happen to the proud & stout potentates of the worlde, to be thrown down with such contempt, & to be trodẽ vnder feet of them, whom they so much despised in this world.

8 The Hebrew word which the scripture vseth for hell, is *Seol*, which signifieth a great ditch or dungeon. In which sense it is also called in the Apocalypse: *Lacus iræ Dei:* The lake of the wrath of God. And againe: *Stagnum ardens igne & sulphure:* A poole burning with fire and brimstone. In Greeke the scripture vseth three words for the same place. The first is, *Elades*, vsed in the Gospell, which (as Plutarch noteth) signifieth a place where no light is. The second is *Zophos*, in S. Peter, which signifieth darknes it selfe. In which sense it is called also of Iob: *Terra tenebrosa, & operta mortis caligine:* A darke land, and ouerwhelmed with deadly obscuritie, Also in the Gospell, *Tenebræ exteriores:* Vtter darknes. The third Greeke word is *Tartaros:* vsed also by Saint Peter:

ly prouoked for that the opinion of those that altogether refer this place to the generall iudgement, standeth not so cleere but that exception may be takẽ against it.

Esay. 14.
Matt. 14.
Apoc. 14.
Apoc. 11.
Matt. 11.
In com. supra verba, viue latenter.
2 Pet. 4.
Iob. 10.
Matt. 12. and 25.
2. Pet 4.

ter: which worde being deriued of the verbe *Tarassо*, which signifieth to terrifie, trouble, and vexe, importeth an horrible confusion of tormentors in that place: euen as Iob saith of it: *Ibi nullus ordo, sed sempiternus horror inhabitat:* There dwelleth no order, but euerlasting horror.

Iob. 10.

Matt. 5. 10. 18. 23. Mark. 9. Luke 12.

9 The Chaldie worde, which is also vsed in the Hebrew, and translated to the Greeke, is *Gehenna*, first of all vsed by Christ for the place of them which are damned, as S. Ierom noteth vpon the tenth Chapter of S. Matthewes Gospell. And this worde being compounded of *Gee* and *Hinnom*, signifieth a valley nigh to Ierusalem, called the valley of Hinnom, in which the old idolatrous Iewes were wont to burne aliue their own children in the honour of the diuell, and to sound with trumpets, timbrels & other loud instruments, whiles they were doing thereof, that the childrens voices & cries might not be heard: which place was afterward vsed also for the receit of all filthines, as of dung, dead carions and the like. And it is most probable that our Sauior vsed this word aboue al other for hel, therby to signifie the miserable burning of soules in that place, the pitifull clamors and cries of the tormented: the

The valley Hinnom.

con-

confuse and barbarous noise of the tormentors: together with the most lothsome filthines of the place, which is otherwise described in the scriptures, by the names of adders, snakes, cocatrices, scorpions, & other venemous creatures, as shall be afterward declared.

10 Hauing declared the names of this place, and thereby also in some part, the nature: it remainth now, that we consider, what manner of paines men suffer there. For declaration whereof, wee must note, that as heauen & hel are contrarie, assigned to contrarie persons, for contrarie causes: so haue they in all respects contrarie properties, conditions and effects, in such sort, as whatsoeuer is spoken of the felicitie of the one, may serue to infer the contrarie of the other. As when S. Paul saith, that *No eie hath seene, nor eare heard, nor hart conceiued the ioies that God hath prepared for them that shall be saued.* Wee may infer that the paines of the damned must bee as great. Againe; when the scripture saith, that the felicitie of them in heauen is a perfect felicitie, conteining *omne bonum:* All goodnes; so that no one kinde of pleasure can bee imagined which they haue not: we must think on the contrarie part, that the miserie

The paine of hell vniuersall.

1.Cor.2.

Exo.33.

serie of the dmaned, must bee also a perfect miserie, containing all afflictions that may bee, without wanting anie. So that, as the happines of the good is infinit, & vniuersall: so also is the calamitie of the wicked infinit & vniuersall. Now in this life all the miseries and paines which fall vpon man, are but particular, & not vniuersall. As for example: we see one mā pained in his eies; another in his backe: which particuler pains notwithstanding sometimes are so extreme, as life is not able to resist them, and a man would not suffer them long for the gaining of many worlds together. But suppose nowe a man were tormented in all the parts of his bodie at once, as in his head, his eies, his toong, his teeth, his throte, his stomacke, his bellie, his back, his hart, his sides, his thighes, & in all the ioints of the bodie besides: suppose (I saie) hee were most cruelly tormented with extreme pains in all these parts together, without ease or intermission; what thing could be more miserable thē this? What sight more lamentable? If thou shouldest see a dog lie in the streete so afflicted: I know thou couldest not but take compassion vpon him. Well then, consider what difference there is betweene

tweene abiding these paines for a weeke, or for all eternities; in suffering them vpon a soft bed, or vpon a burning grid-iron and boiling fornace; among a mans friends comforting him, or among the furies of hell whipping and tormenting him. Consider this (I say) gentle reader, and if thou wouldest take a great deale of labour, rather then abide the one, in this life: bee content to sustaine a little paine, rather then to incur the other in the life to come.

11 But to consider these thinges yet further, not onely all these partes of the bodie, which haue beene instruments to sin, shall be tormented together, but also euery sense both externall and internall for the same cause shall be afflicted with his particular torment, contrarie to the obiect wherein it delited most and tooke pleasure in this worlde. As if for example, the lasciuious eyes were afflicted with the vgglie and fearefull sight of diuels: the delicate eares, with the horrible noise of damned spirits: the nise smell, with poysoned stench of brimstone, and other vnsupportable filth: the daintie taste, with most rauenous hunger and thirst: and all the sensible partes of the bodie with burning fire. *Peculiar torments to euery part.*

Againe,

Again, the imagination shall be tormented, with the apprehension of pains present, and to come, the memorie with the remembrance of pleasures past, the vnderstanding with consideration of the felicitie lost, and the miserie now come on. O poore Christian, what wilt thou do amidst the multitude of so greeuous calamities?

he pains of l exercised r tormets, t for chaſtisement.

12 It is a woonderfull matter, and able (as one father saith) to make a reasonable man go out of his wits, to consider what God hath reuealed vnto vs, in the Scriptures, of the dreadfull circumstances of this punishment: and yet to see how little the retchles men of the world do feare it. For first touching the vniuersalitie, varietie and greatnes of the paine, not onelie the reasons before alledged, but also diuers other considerations in the Scriptures do declare: As where it is saide of the damned; *Cruciabuntur die & nocte*: They shall be tormented day and night. And againe; *Date illi tormentum*: Giue her torment, speaking of Babylon in hell: by which is signified, that the paines in hell are exercised, not for the chastisement, but for torment of the parties. And torments commonlie wee see in this worlde to be as great and

poc. 10.
d 14.
ak. 16.
poc. 18.

as

as extreme, as the wit of a man can reach to deuise. Imagin then, when God shall laie his head to deuise torments (as he hath done in hell) what maner of torments will they be?

13 If creating an element heer for our comfort (I meane the fire) hee coulde create the same so terrible as it is, in such sort as a man would not holde onely his hand in it one day, for to gaine a kingdome; what a fire thinke you hath hee prouided for hell, which is not created for comfort, but onely for the torments of the parties. Our fire hath many differences from that, and therefore is truely saide of the holie Fathers, to bee but a painted & fained fire in respect of that. For our fire was made to comfort (as I haue said) and that to torment. Our fire hath neede to bee fed continually with wood, or else it goeth out, that burneth continually without feeding. Ours giueth light: that giueth none. Ours is out of his naturall place, & therefore striueth to ascend, & to get from vs as we see, but that is in the naturall place where it was created, and therefore it abideth there perpetually. Ours consumeth the matter laid in it, and so quickly dispatcheth the paine: that tormenteth, but consumeth not

The fierce nature of the fire of hell.

not to the end the paine may be euerlasting. Our fire is extinguished with water and greatly abated by the coldnes of the aire about it: that hath no such abatement, or qualification, Finally what a strange & incredible kinde of fire that is, appeareth by these words of our saui-
Matt 8.13. 22.24. Luk.13. or so often repeated. *There shall be weeping and gnashing of teeth.* Weeping is to be referred to the effect of extreame burning in that fire, for that the torment of scalding & burning inforceth teares sooner then anie other torment, as appeareth in them, which vpon the sudden do put an hot thing into their mouth, or scalde any other part of their bodie. And * gnashing of teeth or chattering at least (as euerie man knoweth) proceedeth of great and extreme colde. Imagine then what a fire this is, which hath such extreme effects, both of heat and cold. O mightie Lorde what a straunge God art thou? Howe wonderfull and terrible in al thy works and inuentions? How bountifull art thou to those that loue & serue thee? And howe seuere to them which contemne thy commandements? Hast thou deuised a way how they which lie burning in a lake of fire and brimstone, shall also bee tormented with extreme

B.
* Gnashing and chattering of the teeth are not all one, & proceede of diuers causes.

Apoc. 21.

cold?

cold? What vnderstanding of man can conceiue how this may be? But thy iudgments (O Lord) are a deapth without bottom, and therefore I leaue this to thy onely prouidence, praising thee eternally for the same. Psal. 35.

14 Besides these generall pains cõmon to all that bee in that place, the scripture signifieth also, that there shall bee particular torments, peculiar both in qualitie and quantitie to the sins and offences of euery offender. For to that ende saith the prophet Esay to God: *Thou wilt iudge in measure against measure.* And God saith of himselfe: *I will exercise iudgement in weight & iustice in measure.* And that is the meaning of all those threats of God to sinners, where he saith that he wil pay them home, accordinge to their particuler works, & according to the inuentions of their owne harts. In this sense it is said in the Apocalyps, of Babylon now thrown downe into the lake, *Looke how much shee hath glorified her selfe, and hath lived in delites: so much torments and affliction giue her.* Whereof the holie fathers haue gathered the varietie of torments that shall be in that place, As there be differences of sinnes: so shall there be varietie of torment (said olde Ephraem) as *Particuler paines for particular offenders.* Esai. 17. Esai. 18. Ierem. 2. Apoc 20. Psal. 27. 98. Ezec. 24. Osee. 12. Zach. 1. Apoc. 18. *Lib. de vert. Pœn. cap. 2.*

if the adulterer shoulde haue one kind of torment, the murderer another, the theefe another, the droonkard another, the liar another. As if the proude man should be trodden vnder feet, to recompence his pride: the glutten suffer inestimable hunger: the droonkard extreme thirst: the delicious mouth filled vp with gaule: and the delicate body seared with hot burning irons.

15 The holie Ghost signifieth such a thing, when he saith in the Scriptures of the wicked worldling; *His bread in his bellie shall be turned into the gaul of serpents: hee shall be constrained to spue out againe the riches which he hath deuoured: nay, God shall pull them out of his bellie againe: he shall be constrained to sucke the gaules of cocatrices, and the toong of an adder shal kill him: he shal paie sweetelie for all that euer hee hath done: & yet shal he not be consumed, but shall suffer according to the multitude of all his deuises: vtter darknes lieth in waite for him: and fire which needeth no kindling shall eate him vp: this is the wicked mans portion from God.* By which words and such like, it is plainly shewed, that worldlings shall receiue as it were particular and proper torments, for their gluttony, for their delicate fare, for their extortion, and the like. Which tor-

Iob. 20. *A marueilous description vsed by the scripture*

torments shal be greater then any mortall toong can expresse: as may appeare by the vehement and horrible wordes, which the holy Ghost heere vseth to insinuate the same.

16 Besides this, the scripture sheweth vnto vs, not only the vniuersalitie, particularitie, and seueritie of these pains, but also the straitnes thereof, without aide, help, ease, or comfort, when it saith; *Wee shal be cast in bound both hand and feet*: For it is some kind of comfort in this world, to be able to resist or striue against our afflictions: but there we must lie still and suffer all. Againe, when he saith; *Clausa est ianua*: The gate is shut. That is, the gate of all mercie, of all pardon, of all ease, of all intermission, of all comfort is shut vp from heauen, from earth, from the creator, and from creatures: insomuch as no cõsolation is euer to be hoped for more: as in all the miseries of this life there is alwaies some. This straitnes is likewise most liuely expressed in that dreadfull parable of the rich glutton in hell: who was driuen to that necessitie, as hee desireth that Lazarus might dip the top of his finger in water to coole his toong, in the mids of that fire wherein he saith he was: and yet could not hee obtaine

The straitnes of paines in hell.

Matt. 22.

Matt. 25.

Luk. 16.

The wonderfull example of the rich glutton.

it. A smal refreshing (it seemeth) it wold haue beene vnto him, if hee had obtained the same. But yet to shew the straitnes of the place it was denied him. Oh you that liue in the sinfull wealth of the world, consider but this one example of Gods seueritie, and be afeard. This man was in great roialtie a little before, and nothing regarded the extreme misere that Lazarus was in: but now would he giue a thousand worlds (if he had them) for one drop of water to coole his tong. What demand could be lesse then this? He durst not ask to be deliuered thence, or to haue his torments diminished, or to aske a great vessell of water to refresh his whole bodie therein: but onelie so much as woulde sticke on the top of a mans finger, to coole his toong. To what neede was this rich man nowe driuen? What a great imagination had hee of the force of one drop of water? To what pitifull change was his toong now come vnto, that was wont to bee so diligently applied with al kinds of pleasant liquors? Oh that one man cannot take example by another! eyther this is true, or else the Son of God is a liar. And then what men are wee, that seeing our selues in danger of this misere, do not seeke with more

more diligence to auoid the same?

17 In respect of these extremities and strait dealinges of God, in denying al comfort and consolation at this day, the scripture saith, that men shall fall into rage, furie, and vtter impatience, blaspheming God, and cursing the daie of their natiuitie, with eating their owne toongs for griefe, and desiring the rocks and mountaines to come & fal on them, to end their pains. Apoc. 16. Ezec. 23. Apoc. 13. Luk. 3.

18 Now if we ad to this, the eternitie, & euerlasting continuance of these torments: we shall see that it increaseth the matter greatly. For in this world there is no torment so great, but that time either taketh away, or diminisheth the same. For either the tormentor, or the tormented dieth, or some occasion or other happeneth, to alter, or mitigate the matter. But heere is no such hope or comfort: but *Cruciabuntur* (saith the scripture) *in secula seculorum, in stagno ardente igne & sulphure:* They shall be tormented for euer in a poole burning with fire and brimstone. As long as God is God, so long shall they burne there: neither shall the tormentor nor the tormented die, but both liue eternally, for the eternall miserie of the parties to be punished. *The eternity of the paines* Apoc. 21.

Of punishment. *The first part.*

A woonderfull saying.

19 Oh (saith one Father in a godly meditation) if a sinner damned in hell did knowe, that he had to suffer those torments there, no mo thousands of yeeres then there be sands in the sea, and grasse piles in the ground; or no mo thousande millions of ages, then there bee creatures in heauen, and in earth: he would greatly reioice thereof, for hee woulde comfort himselfe at the left with this cogitation, that once yet the matter would haue an ende. But now (saith this good man) this word *Neuer*, breaketh his hart when he thinketh on it, and that after a hundred thousand millions of worldes there suffered, he hath as far to his ende as he had at the first day of his entrance to these torments. Consider (good Christian) what a length one hower woulde seem vnto thee, if thou hadst but to hold thy hande in fire and brimstone, onelie during the space thereof. Wee see, if a man bee grieuously sicke, though he bee laide vpon a very soft bed, yet one night seemeth a long time vnto him. Hee turneth & tosseth himselfe from side to side, telling the clocke, and counting euerie hower, as it passeth, which seemeth to him a whole daie. And if a man should say vnto him, that he were to abide that

pain

pain but seuen yeeres together: he would go nigh to dispaire for griefe. Now if one night seeme so long and tedious to him that lyeth on a good soft bed afflicted onely with a little ague: what wil the lying in fire and brimstone do, when hee shall know euidently that he shall neuer haue end therof? Oh (deere brother) the facietie of continuance is lothsom, euen in things that are not euil of themselues; If thou shouldest be bound alwais to eat one onely meate: it would be displeasant to thee in the ende. If thou shouldest be bound to sit still all thy life in one place without mooving: it would be grieuous vnto thee, albeit no man did torment thee in that place. What then will it bee to lie eternallie, that is, worlde without end, in most exquisit torments? is it any way tolerable? what iudgement then, what wit, what discretion is there left in men, which make no more account of this matter then they do?

20 I might heere ad another circumstance which the Scripture addeth; to wit, that all these torments shall bee in darknes: a thing dreadfull of it selfe vnto mans nature. For there is not the stoutest man in the world, if hee found himselfe alone, and naked in extreme darke- *Darknes in hell.* Matt. 8. 22

nes, and shoulde heare a noise of spirits comming towards him, but hee would feare, albeit hee felt neuer a lash from them on his bodie, I might also adde another circumstance, that the prophet addeth: which is, that God & good men shall laugh at them that day, which wil be no small affliction. For as to be moaned by a mans friend in time of aduersitie, is some comfort: so to be laughed at, especially by him who onely may helpe him, is a great and intolerable increase of his miserie.

Derision.

Psal. 36.

21 And now al this that I haue spoken of hitherto, is but one part of a damned mans punishment onely, called by Diuines; *Pœna sensus*: the paine of sense or feeling: that is, the paine or punishment sensibly inflicted vpon the soule and bodie. But yet besides this, there is another part of his punishment, called *Pœna damni*: The paine of losse or dammage: which (by all learned mens opinion) is either greater, or no lesse then the former: And this is the infinite losse which a damned man hath, in being excluded for euer and euer from the sight of his creator, and his glorie. Which sight onlie, being sufficient to make happie and blessed all them that are admitted vnto

Paines of dammage which the damned suffer.

it,

it, must needes be an infinite misérie to the damned man to lack that eternally. And therefore this is but as one of the first and chiefest plagues to be laid vpon him: *Tollatur impius, nè videat gloriam Dei:* Let the wicked man bee taken awaie to hell, to the end he may not see the glory of God. And this losse contayneth all other losses and dammages in it: as the losse of eternall blisse, and ioie, (as I haue said) of eternall glorie, of eternall societie with the Angels, and the like: which losses when a damned man considereth (as he cannot but consider them still) he taketh more griefe thereof (as Diuines do hold) then by all the other sensible torments that he abideth besides. Esai. 26.

22 Whereunto appertaineth the worm of conscience: in Scripture so called, for that as a worme lieth eating and gnawing the wood wherin she abideth: so shal the remorse of our owne conscience lie within vs, griping and tormenting vs for euer. And this worme or remorse shall principally consist in bringing to our mindes, all the meanes and causes of our present extreme calamities: as our negligences, whereby wee lost the felicitie, which other men haue gotten. And at euery one of these cõsiderations, *The worme of conscience.* Mark. 9. Esai. 66. Eccl. 7. Iud. 6.

The cogitations of the damned.

this worme shall giue vs a deadly bite, euen vnto the hart. As when it shall lay before vs all the occasions that we had offered to auoid this misery, wherin now we are fallen, & to haue gotten the glory which we haue lost: how easie it had been to haue done it: how nigh we are oftentimes to resolue our selues to do it: and yet how vngratiously we left off that cogitation againe: how manie times we were foretold of this danger, & yet how little care and feare we took of the same: how vaine the worldly trifles were wherin we spent our time, and for which we lost heauen, and fell into this intolerable miserie: how they are exalted whom we thought fooles in this world: and how we are now prooued fooles and laughed at, which thought our selues wise. These things (I saie) and a thousand mo being laide before vs by our owne conscience, shall yeeld vs infinite griefe: for that it is now too late to amende them. And this grief is called the worme of remorse of our owne conscience: which woorme shal more inforce men to weep & howl, then any torment else, considering how negligently, foolishlie, and vainelie they are come into those so insupportable torments, & that now there is no more

time

time to redresse their errors.

23 Now only is the time of weeping & lamenting for these men, but all in vain. Now shall they begin to fret and fume, and maruel at themselues, saying: Where was our wit? where was our vnderstanding? Where was our iudgement when we followed vanities, & cõtemned these matters? *This is the talke of sinners in hell* (saith the Scripture) *what hath our pride, or what hath the glorie of our riches profited vs? They are all now vanished like a shadow: we haue wearied out our selues in the way of iniquitie and perdition, but the way of the Lord we haue not knowen.* This (I say) must be the euerlasting song of the damned worm eaten conscience in hell: eternall repentance, without profit. Whereby he shall be brought to such desperation (as the scripture noteth) as he shall turne into furie against him selfe, teare his owne flesh, rent his owne soule (if it were possible) and inuite the fiends to torment him, seeing he hath so beastlie behaued himselfe in this world, as not to prouide in time, for this principall matter, onely (indeede) to haue been thought vpon. Oh if he could haue but an other life to liue in the world againe, how would he passe it ouer? with what diligence? with Spa. 5.

what

what seueritie? But it is not lawfull: we onely which are yet aliue haue that singular benefit, if we know it, or would resolue our selues to make the most of it. One of these daies, we shal be past it also, & shall not recouer it againe, no not one houre, if we wold giue a thousād worlds for the same, as in deede the damned would do, if they might. Let vs now therfore so vse the benefit of our preset time as when we are past hence, we haue not need to wish our selues heere againe.

24 Now is the time we may auoid all: now is the time we may put our selues out of danger of these matters: now (I see) if we resolue our selues out of hand. For we know not what shal becom of vs to morrow: it may be to morow our harts will be as hard & careles of these things, as they haue been heretofore, and as Pharao his hart was, after Moses departure from him. Oh that he had resolued himselfe thorowly while Moses was with him, how happie had he bin? If the rich glutton had taken the time while he was in prosperitie, how blessed a man had he been? He was foretold of his miserie (as we are now) by Moses and the prophets, as Christ signifieth: but he would not heare. Afterward he was in such

Luk. 16.

such admiration of his owne folly, that hee would haue had Lazarus sent from Abrahams bosome vnto his bretliren to warn them of his succesſe. But Abraham told him, it was bootleſſe, for they would not haue beleeued Lazarus, but rather haue perſecuted him as a lyer, and defamer of their honourable brother dead, if he ſhould haue come & haue told them of his torments. Indeed ſo would the wicked of the world do now, if one ſhold come and tel them, that their parents or friendes are damned in hell for ſuch and ſuch things: & do beſeech them to looke better to their liues, to the end by their comming thither, they doe not increaſe the others pains, for being ſome cauſe of their damnation (for this is onely the cauſe of care which the damned haue towards the liuing, and not for any loue they now beare the) if (I ſay) ſuch a meſſage ſhould come from hel, to the flouriſhing ſinners of this world, would they not laugh at it? Wold they not perſecute eagerly the parties that ſhoulde bring ſuch newes: what then can God deuiſe to doe for the ſauing of theſe men? What waye, what meanes may he take, when neither warning, nor example of others, nor threats, nor exhortations wil

do

do any good? Wee know, or may know, that leading the life which wee doe, wee cannot be saued. We know or ought to know, that many before vs haue beene damned for lesse matters. We know and cannot choose but know, that wee must shortly die, & receiue our selues, as they haue receyued: liuing as they did, or worse. We see by this laid down before that the paines are intollerable, and yet eternal, which do expect vs for the same. We confesse them most miserable, that for any pleasure or commoditie of this world, are now fallen into those paines. What then should let vs to resolue, to dispatch our selues quickly of al impediments? to breake violently frō all bonds and chains of this wicked world, that do let vs from this true and zealous seruice of God? Why should we sleep one night in sin, seeing that night may chance to be our last, & so the euerlasting cutting off of all hope for the time to come?

25 Resolue thy selfe therfore (my deere brother) if thou be wise, and cleare thy selfe from this danger, while God is willing to receiue thee, and moueth thee thereunto by these meanes, as he did the rich man by Moyses and the Prophets while he was yet in his prosperitie. Let his

his example be often before thine eyes, and consider it throughly, and it shall do thee good. God is a wonderful God, and to shew his patience and infinite goodnesse, hee wooeth vs in this life, seeketh vnto vs, and layeth himselfe (as it were) at our feet, to moue vs to our own good, to win vs, to draw vs, & to saue vs from perdition. But after this life he altereth his course of dealing: hee turneth ouer the leafe, and chaungeth his stile. Of a Lambe hee becommeth a Lion to the wicked: and of a sauiour, a iust & seuere punisher. What can be said or don more to moue vs? He that is forewarned and seeth his owne daunger before his face & yet is not stirred nor made the more warie or fearefull thereby, but notwithstanding wil come or slide into the same: may well bee pitied, but surely, by no meanes can he be helped, making himselfe incapable of all the remedies, that may be vsed.

CHAP. X.

Of the most honourable and munificent rewards proposed to all them that truely serue God.

THe reasons and considerations layde downe before in the former Chapters

ters might well suffice, to stir vp the hart of any reasonable Christian, to take in hand this resolution, whereof we talk, & whereunto I so much couet to persuade thee (for thy onely good and gain) gentle Reader. But for that all hearts are not of one constitution in this respect, nor all drawn and stirred with the same means; I purpose to adioin here a consideration of commoditie, whereunto commonly
God the best mai-master. ech man is prone by nature. And therefore I am in hope it shall be more forcible to that we go about, then any thing else that hitherto hath beene spoken. I meane thé to treat of the benefits which are reaped by the seruice of God, of the gaine drawn thence, & of the good paye & most liberall reward which God performeth to his seruants, aboue all the maisters created, that may bee serued. And though the iust fear of punishment (if we serue him not) might be sufficient to driue vs to this resolution: and the infinite benefites alreadie receiued, induce vs to the same, in respect of gratitude (of both which somewhat hath bin said before) yet am I content so farre to inlarge this libertie to thee (good reader) that except I shew this resolutiō, which I craue to be more gainfull and profitable

ble then any thing elſe in the world that can bee thought of: thou ſhalt not bee bound vnto it for any thing that hitherto hath been ſaid in that behalfe. For as God in all other things is a God of great maieſtie, full of bountie, liberalitie, and princely magnificence: ſo is hee in this point aboue all other: in ſuch ſort, as albeit whatſoeuer we do, or can do, is but due debt vnto him, and of it ſelfe deſerueth nothing: yet of his munificent maieſtie, hee letteth paſſe no one iot of our ſeruice vnrewarded, no not ſo much as a cup of cold water. Matt 10. Mark 9.

2 God commanded Abraham to ſacrifice vnto him his onely ſonne Iſaac, which he loued ſo much: but whē he was readie to do the ſame, God ſaide, Do it not: it is ynough for mee that I ſee thine obedience. And becauſe thou haſt not refuſed to do it, I ſwear to thee (ſaith he) by my ſelfe, that I will multiplie thy ſeed as the ſtars of heauen, and the ſands of the ſea: and among them alſo one ſhall bee Chriſt, the ſauior of the world. Was not this a good paie for ſo little paines? King Dauid one night began to think with himſelfe, that he had now an houſe of Cedar, and the Arke of God lay but vnder a tent, & therfore reſolued Gen. 22. 2. Reg. 7.

to

to builde an house for the saide Arke. Which onely cogitation God tooke in so good part, as he sent Nathan the prophet vnto him presently, to refuse the thing, but yet to tell him, that for so much as he had determined such a matter: God would build an house or rather a kingdom to him, & his posterity, which should last for euer, and from which hee would neuer take away his mercy, what sins or offences soeuer they committed. Which promise wee see nowe fulfilled in Christ his Church raised out of that familie. What should I recite many like examples: Christ giueth a generall note heereof, when hee calleth the workmen and paieth to each man his wages, so dulie: as also when he saith of himselfe; *Behold I come quickly, & my reward is with me.* By which place is euident, that God suffereth no labor in his seruice to bee lost or vnpaied. And albeit (as after in place conuenient shall be shewed) hee paieth also, & (that abundantly) in this life: yet (as by those two examples appeareth) he deferreth his chiefe pay, vnto his coming in the end of the day; that is, after this life, *In the resurrection of the iust*: as himselfe saith in another place.

Psal. 88.

Matt. 20.

Apoc. 22.

Luk. 14.

3 Of this paiment then reserued for Gods

Gods seruants in the life to come, we are now to consider, what, and what maner a thing it is, and whether it be woorth so much labor and trauell, as the seruice of God requireth or no. And first of all, if wee will beleeue the holie scripture, calling it a kingdome, an heauenlie kingdom, an eternal kingdom, a most blessed kingdome: wee must needs confesse it to be a maruellous great rewarde. For that worldlie princes do not vse to giue kingdomes to their seruants for recompence of their labours. And if they did, or were able to do it: yet coulde it bee neither heauenlie, nor eternall, nor a blessed kingdome. Secondly, if we credite that which S. Paul saith of it; *That neither eie hath seen, nor eare heard, nor hart of man conceiued*, howe great a matter it is: then must wee yet admit a greater opinion thereof, for that wee haue seene manie wonderfull things in our daies; we haue heard more woonderfull, wee may conceiue most woonderfull, and almost infinite. How then shall we come to vnderstand the greatnes and value of this rewarde? Surely no toong created, either of man or angell, can expresse the same: no imagination conceiue; no vnderstanding comprehende it. Christ himselfe hath

Matt. 25.
2. Tim. 4.
2. Pet. 1.
Luke 14.

1. Cor. 2.
Esai. 64.

hath said, *Nemo scit, nisi qui accipit*: No man knoweth it, but he that enioyeth it. And therefore he calleth it *Hidden manna*, in the same place. Notwithstanding, as it is reported of a learned Geometrician, that finding the length of Hercules foote vpon the hill Olympus, drewe out his whole bodie, by the proportion of that one part: so we by some thing set downe in scripture, and by some other circumstaunces agreeinge thereunto, may frame a coniecture of the matter, though it come far behinde the thing it selfe.

4. I haue shewed before how the scripture calleth it an heauenlie, and euerlasting, and a most blessed kingdom: whereby is signified, that all must be kings that are admitted thether. To like effect it
Apoc. 2. 20 is called in other places; *A Crowne of*
Apoc. 2. 53 *glorie, a thorne of maiestie, a paradise, or*
Matt. 16. *place of pleasure, a life euerlasting*. Saint
Luk. 10. Iohn the Euangelist being in his banishment, by speciall priuiledge, made priuie to some knowledge and feeling thereof, as well for his owne comfort, as for ours, taketh in hande to describe it by
Apoc. 21. comparison of a citie: affirming, that the
and 22. whole city was of pure gold, with a great & high wall of the precious stone, called

Iaspis

Iaspis. This wal had also twelue foundations, made of twelue distinct precious stones, which hee there nameth: also twelue gates, made of twelue rich stones called Margarits, and euerie gate hath an entire Margarit. The streetes of the citie were paued with gold, interlaid also with pearles and precious stones. The light of the citie was the cleerenes and shining of Christ himselfe, sitting in the midst thereof: from whose seate proceeded a riuer of water, as cleere as cristall to refresh the citie: and on both sides of the bankes there grew the tree of life, giuing out continuall and perpetual fruit: there was no night in that citie, nor any defiled thing entered there: but they which are within shal raigne (saith he) for euer and euer.

The discription of paradise.

5 By this description of the most rich and precious thinges that this worlde hath, Saint Iohn woulde giue vs to vnderstande the infinite value, glorie, and maiestie of this felicitie, prepared for vs in heauen: though (as I haue noted before) it being the princely inheritance of our Sauiour Christ, the kingdome of his father, the eternall habitation of the holie Trinitie prepared before all worldes, to set out the glorie, and

and expres the power of him that hath no ende or measure, either in power or glorie: we may verie wel thinke with S. Paul, that neither toong can declare it, nor hart can imagin it.

6 When God shal take vpon him to do a thing for the vttermost declaration (in a certaine sort) of his power, wisedome, and maiestie: imagine you, what a thing it will be. It pleased him at a certain time to make certaine creatures to serue him in his presence, and to be witnesses of his glorie: and thereupon with a word, created the Angels, both for number & *perfection, so strange and woonderfull, as maketh mans vnderstanding astonished to thinke of it. For as for their number they were almost infinite, passing the number of all the creatures of this inferiour worlde, as diuers learned men, and some ancient fathers do thinke: though Daniell (according to the fashion of the scripture) do put a certaine number for an vncertaine, when he saith of Angels, *A thousand thousands did minister vnto him* (that is, vnto God) *and tenne thousande times an hundred thousand, did stande about him to assist*. And for their perfection of nature, it is such (being, as the scripture saith, spirites, and like burning fire) as they

The creation of Angels.

B.

* Great excellencie of gifts may be ascribed vnto them: but not perfection.

Dan. 1.

Psal. 118.

they far surpaise all inferiour creatures, in naturall knowledge, power, and the like. What an infinite maiesty doth this argue in the creator?

7 After this, when many of these Angels were fallen: it pleased God to create another creature, farre inferiour to this, for to *fill vp the places of such as had fallen: and thereupon created man of a peece of clay, as you know, appointing him to liue a certaine time in a place distant from heauen, created for this purpose, which is the world: a place of intertainment and triall for a time, which afterwarde is to bee destroied againe. But yet in creating of this transitorie worlde (which is but a cottage of his owne eternal habitation) what power, what magnificence, what maiestie hath he shewed? What heauens, & how wonderfull hath he created? What infinite stars and other lights hath he deuised? What elements hath he framed? And howe maruellouslie hath he compact them together? The seas tolling & tumbling without rest, and repleniſhed with infinite sorts of fish: the riuers running inceſſantlie thorowe the earth like veines in the bodie, and yet neuer to be emptie nor ouerflow the same: the earth

The creation of the world to expresse the power of God.

B.

*Wee may not well restraine the purpose of God onely to this: besides that, it may be doubted likewise by what warrant that opinion doth stand.

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it selfe, so furnished with all varietie of creatures, as the hundred part thereof is not imploied by man, but only remaineth to shewe the full hande, and strong arme of the creator. And all this (as I said) was done in an instant, with one worde onely: and that for the vse of a small time, in respect of the eternitie to come. What then shall wee imagine that the habitation prepared for that eternitie shall bee? If the cottage of his meaneſt seruant (and that made only for a time, to beare off as it were a shower of raine) be so princely, so gorgeous, so magnificent, so ful of maiestie as wee see this world is: what must we thinke that the kings pallace it selfe is, appointed for all eternitie; for him and his friendes to raigne together? Wee must needes thinke it to bee as great, as the power and wisedome of the maker coulde reach vnto, to performe: and that is, incomparable, and aboue all measure infinite. The great king Assuerus, which Ester. 1. reigned in Asia ouer an hundred twentie and seauen prouinces, to discouer his power and riches to his subiectes made a feast (as the Scripture saith) in his citie of Susa, to all princes, states, and potentates of his dominions, for

an

an hundred and fower-ſcore daies toge-
ther. Eſay the prophet ſaith, that our Eſay. 25.
God and Lord of hoſtes, will make a ſo-
lemne banket to all his people vpon the
hill and mount of heauen, and that an Luk. 12.
harueſt banket of fat meates, and pure
wines. And this banket ſhall be ſo ſo-
lemne, as the verie ſonne of God him-
ſelfe chiefe Lord of the feaſt ſhal be con-
tent to girde himſelfe, and to ſerue in the
ſame, as by his owne wordes he promi-
ſeth. What maner of banket then ſhall
this be? How magnificent? How full of
maieſtie? Eſpecially ſeeing it hath not
onely to endure an hundred and fower-
ſcore daies (as that of Aſſuerus did) but
more then an hundred and fower-ſcore
millions of ages: not ſerued by men (as
Aſſuerus feaſt was) but by Angels and
the verie ſonne of God himſelfe: not to
open the power and riches of an hun-
dred twentie and ſeauen prouinces, but
of God himſelfe, King of Kings, and
Lord of Lords, whoſe power and riches
are without ende, and greater then all
his creatures together can cõceiue? How
glorious a banket ſhall this bee then?
How triumphant a ioie of this feſtiuall
daie? O miſerable and fooliſh children
of men, that are borne to ſo rare and

singuler a dignitie, and yet cannot bee brought to consider, loue, or esteeme of the same.

The pleasures and commodities of this life.

8 Other such considerations there be to shew the greatnes of this felicitie: as that, if God hath giuen so manie pleasures, and comfortable gifts in this life (as wee see are in the worlde) being a place notwithstanding of banishment, a place of sinners, a vale of miserie, and the time of repenting, weeping, and wailing: what will he do in the life to come, to the iust, to his friends, in the time of ioie, and marriage of his sonne? This was a most forcible consideration with good Saint Augustine, who in the secret speech of his soule with God, saide thus. O Lord, if thou for this vile body of ours, giue vs so great and innumerable benefits, from the firmament, from the aire, from the earth, from the sea, by light, by darknes, by heate, by shadowe, by deawes, by showers, by winds, by raines, by birds, by fishes, by beastes, by trees, by multitude of herbes, and varietie of plants, and by the ministerie of all thy creatures. O sweete Lord what maner of things, how great, howe good, and how innumerable are those which thou hast prepared in our heauenlie coun-

Apoc. 12.

In soliloquijs animæ ad Deum.

countrie, where we ſhall ſee thee face to face? If thou do ſo great things for vs in our priſon: what wilt thou giue vs in our palace? If thou giueſt ſo manie thinges in this worlde, to good and euill men together: what haſt thou laid vp for onelie good men in the world to come? If thine enemies and friends together are ſo well prouided for in this life: what ſhall thy onelie friendes receiue in the life to come? If there bee ſo great ſolaces in theſe daies of teares: what ioie ſhall there be in that day of marriage? if our Apoc. 19.
iaile containe ſo great matters: what ſhall our countrie and kingdome do? O my Lord and God, thou art a great God; Pſal. 30.
And great is the multitude of thy magnificence and ſweetenesſe. And as there is no end of thy greatnes, nor number of thy wiſedome, nor meaſure of thy benignitie: ſo is there neither end, number, nor meaſure of thy rewards, towards them that loue and fight for thee. Hitherto S. Auguſtine.

9 Another way to coniecture of this felicitie is, to conſider the great promiſes which GOD maketh in the ſcriptures, to honor and glorifie man in the life to come. *Whoſoeuer ſhall honour mee* (ſaith God) *I will glorifie him.* And the *How much God honoreth man.* 1. Reg. 2. Pſal. 138.

prophet Dauid as it were complaineth ioifully, that Gods friends were so much honored by him. Which hee might with much more cause haue saide, if hee had liued in the newe Testament, and had heard that promise of Christ whereof I spake before, that his seruants shoulde sit downe and banket, and that himselfe woulde serue and minister vnto them in the kingdome of his father. What vnderstanding can conceiue, howe great this honor shall bee? But yet in some part it may be gessed, by that he saith, that they shall sit in iudgement with him: and (as Paule addeth) shall be iudges not onely of men, but also of Angels. It may also bee coniectured by the exceeding great honour, which God at certaine times had done to his seruants, euen in this life. Wherein notwithstanding they are placed to be despised, and not to be honored. What great honor was it that he did to Abraham in the sight of so manie kings of the earth, as of Pharao, Abimelech, Melchisedech, and the like? What honor was that hee did to Moses and Aaron in the face of Pharao and all his court, by the woonderfull signes that they wrought? What excessiue honor was that he did to holie Iosue, when in

Luk. 12.
Matt. 19.
Luk 22.
1. Cor. 6.
Matt. 10.
Gen. 12. 14. 20.
Exod. 5. 8. 6. 7.

in the ſight of all his armie, he ſtaied the ſunne and moone in the middeſt of the firmament at Ioſue his appointment, obeying therein (as the ſcripture ſaith) to the voice of a man? What honor was that hee did to Eſaie in the ſight of king Ezechias, when hee made the ſunne to goe backe ten degrees in the heauens? What honor was that hee did to Helias in the ſight of wicked Achab, when hee yeelded the heauens into his hands, and permitted him to ſaie, that neither rain, nor dewe, ſhoulde fall vpon the grounde (for certaine yeeres) but by the wordes of his mouth onely? What honor was that hee did to Elizeus in the ſight of Naaman the noble Syrian, whom he cured onely by his word from the leproſie: and his bones after his death, raiſed (by onely touching) the dead to life? Finally (not to alleage mo examples herein) what ſingular honor was that, hee gaue to al the Apoſtles of his ſonne, that as many as euer they laide handes on, were healed from al infirmities, as Saint Luke ſaith? Nay (which is yet more) the very girdles & napkins of S. Paul did the ſame effect: & yet more then that alſo, as many as came within the only ſhadow of S. Peter were healed from their diſeaſes.

Ioſ. 10.
Eſai. 38.
3. Reg. 17.
4. Reg. 5.
4. Reg. 13.
Act. 5.
Act. 19.
Act. 5.

Is not this maruelous honor euen in this life? Was there euer Monarch, Prince, or Potentate of the world, which could vaunt of such points of honour? And if Christ did this, euen in this world to his seruants, whereof notwithstanding, hee saith his kingdome was not: what honor shall we thinke he hath reserued for the world to come, where his kingdome shal bee, and where all his seruants shall bee crowned as kings with him.

Ioh. 18.

2. Tim. 4.
Apoc. 4.

The three places whereto a man is appointed

10 Another declaration yet of this matter is laid downe by diuines for opening of the greatnes of this beatitude in heauen: and that is, the consideration of three places, whereto man by his creation is appointed. The first is his mothers womb, the second this present world, the third is *cælum Empireum*, which is the place of blisse in the life to come. Nowe in these three places, we *must hold the proportion (by all reason) which wee see sensibly to bee obserued betweene the first two. So that looke in what proportion the second doth differ from the first; in like measure must the third differ from the second, or rather much more: seeing that the whole earth put together, is by all Philosophie, but as a pricke or small point, in respect of the maruelous greatnes

B.

*It is rather a coniecture then grounded vpō any sufficient warrant, to set downe so iust a proportion herein.

nes of the heauens. By this proportion then wee muſt ſaie, that as farre as the whole worlde doth paſſe the wombe of one priuate woman: ſo much in all beautie, delights, and maieſty, doth the place of bliſſe paſſe all this whole worlde. And as much as a man liuing in the worlde doth paſſe a childe in his mothers belly, in ſtrength of bodie, beautie, wit, vnderſtanding, learning, and knowledge: ſo much and far more, doth a ſaint in heauen paſſe men of this worlde, in all theſe thinges, and manie mo beſides. And as much horror as a man woulde haue, to turne into his mothers wombe againe: ſo much would a glorified ſoule haue to returne into this world againe. The nine monethes alſo of life in the mothers womb, are not ſo little in reſpect of mans life in the world, as is the longeſt life vpon earth, in reſpect of the eternal in heauen. Nor the blindnes, ignorance, and other miſeries of the child in his mothers wombe, are any way comparable to the blindnes, ignorance, & other miſeries of this life, in reſpecte of the light, cleere knowledge, & other felicities of the life to come. So that by this alſo ſome coniectur may be made by the matter which we haue in hand.

Two parts of felicitie in heauen.

11 But yet to consider the thing more in particular, it is to be noted, that this glorie of heauen shall haue two parts: the one belonging to the soul: the other belonging to the bodie. That which belongeth to the soule, consisteth in the vision of God, as shall be shewed after: that which belongeth to the bodie, consisteth in the change and glorification of our flesh, after the generall resurrection, that is, whereby this curruptible bodie of ours, shall put on incorruption (as S. Paule saith) and of mortall, become immortall. All this flesh (I say) of ours, that now is so cumbersome, & grieueth the minde, that nowe is so infested with so many inconueniences: subiect to so manie mutations; vexed with so many diseases: defiled with so many corruptions; repleniſhed with so infinit miseries and calamities, shal then be made glorious, and most perfect to endure for euer, without mutation, & to raigne with the soule, world without end. For it shall bee deliuered from this lumpish heauines, where with it is pestered in this life, from all diseases likewise and paines of this life, and from all troubles and incumbrances, belonging to the same, as sin, eating, drinking, sleeping, and such like.

That which concerneth the bodie.

1. Cor. 15.

Sap. 9.
Eph. 4.

like. And it ſhall be ſet in a moſt floriſhing eſtate of health neuer deceiuable againe. So floriſhing, that our Sauiour Chriſt ſaith; that *At that day ſhall the iuſt ſhine as the ſunne in the kingdome of their father.* A maruellous ſaying of Chriſt, and in humane ſenſe almoſt incredible, that our putrified bodies ſhould ſhine and become as cleere as the ſunne. Whereas on the contrarie part, the bodies of the damned ſhall be as blacke and vglie, as filth it ſelfe. So likewiſe all the ſenſes together, finding then their proper obiects in much more excellencie then euer they could in this world (as ſhalbe ſhewed after) euen euerie part, ſenſe, member, and ioint, ſhal be repleniſhed with ſingular comfort, as the ſame ſhal be tormented in the damned. I will heere alledge Anſelmus his wordes: for that they expreſſe liuely this matter. All the glorified bodie (ſaith he) ſhall be filled with abundance of all kinde of pleaſure, the eies, the eares, the noſe, the mouth, the hands, the throat, the lungs, the hart, the ſtomacke, the backe, the bones, the marrow, the intrals themſelues, & euerie part thereof ſhall be repleniſhed with ſuch vnſpeakable ſweetnes and pleaſure, that truely it may be ſaid, that *The whole* Matth. 5. Cap. 27.

Psal. 35. *man is made to drinke of the riuer of Gods diuine pleasures, and made drunken with the abundance of Gods house.* Besides all which, it hath perpetuity, wherby it is made sure now, neuer to die, or alter from his felicitie: according to the saying of Scripture, that *The iust shall liue for euer.* Which is one of the chiefest prerogatiues of a glorified bodie: for that by this, all care and feare is taken away, all danger of hurt and noiance remooued from vs.

Sap. 5.

That which concerneth the soule.

12 But now to come to that point of this felicitie, which apertaineth to the soule, as the principall part, it is to be vnderstood, that albeit there be manie things that doe concur in this felicitie, for the accomplishment & perfection of happines: yet the fountaine of all is but one onely thing, called by Diuines, *Visio Dei beatifica:* The sight of God that maketh vs happie. *Hæc sola est summum bonum nostrum*, saith S. Augustine. This onelie sight of God is our happines. Which Christ also affirmeth, when he saith to his father; *This is life euerlasting, that men know thee the true God, and Iesus Christ whom thou hast sent.* S. Paul also putteth our felicitie; *In seeing God face to face.* And Saint Iohn; *In seeing God as he is.* And the reason of this is, for that all the plea-

Aug. lib. de Tri. cap. 13.

Ioh. 17.

1. Cor. 13.

pleasure & contentations in the world, being onelie sparkles and parcels sent out from God: they are all contained much more perfectly and excellently in God himself, then they are in their owne natures created: as also all the perfections of his creatures are more fullie in him then in themselues. Whereof it followeth, that whosoeuer is admitted to the vision and presence of God, he hath all the goodnes and perfection of creatures in the world vnited together, and presented vnto him at once. So that whatsoeuer delighteth either bodie or soule, there he enioyeth it wholy knit vp together as it were in one bundle, and with the presence thereof is rauished in all parts both of minde and bodie: as he cannot imagine, thinke, or wish for anie ioie whatsoeuer, but there he findeth it in his perfection: there he findeth all knowledge, all wisedome, all beautie, all riches, all nobilitie, all goodnes, all delight, and whatsoeuer beside either deserueth loue and admiration, or worketh pleasure or contentation All the powers of the minde shall be filled with this sight, presence, and fruition of God: all the senses of our bodie shall be satisfied: God shall be the vniuersall felicitie of all his

his saints, containing in himselfe all particular felicities, without end, number, or measure. He shall be a glasse to our eies: musicke to our eares: honie to our mouthes: most sweet and pleasant balm to our smell: he shall be light to our vnderstanding: contentation to our will: continuation of eternitie to our memorie. In him shal we inioy all the variety of times, that delite vs here: all the beautie of creatures that allure vs heere: all the pleasures & ioies that content vs heere.

Hug. lib. de anima c. 15. In this vision of God (saith one Doctor) we shall know: we shall loue: we shall reioice: we shall praise. We shall know

Knowledge. the verie secrets & iudgements of God: Psal. 35. which are a depth without bottome. Also the causes, natures, beginnings, ofsprings, and ends of all creatures. We

Loue. shall loue incomparably, both God (for the infinite causes of loue that we see in him) and our companions as much as our selues, for that wee see them as much loued of God as our selues: and that also for the same, for which we are loued. Whereof insueth, that our ioie shall be without measure: both for that

The greatnes of ioy in heaven. we shall haue a particular ioie for euerie thing we loue in God (which are infinit) and also for that, we shall reioice at the

felicitie

felicity of euery one of our companions, as much as at our own, & by that means we ſhall haue ſo many diſtinct felicities, as we ſhall haue diſtinct cõpaniõs in our felicitie, which being without number, it is no maruell though Chriſt ſaid, *Goe into the ioy of the Lord*: And let not the Lords ioy enter ino thee: for that no one hart created can receiue the fulnes & greatnes of this ioy. Hereof it followeth laſtly that we ſhall praiſe God without end or wearines, with all our hart, with all our ſtrength: with all our powers: with al our parts: according as the Scripture ſaith: *Happy are they that liue in thy houſe (O lord) for they ſhal praiſe thee eternally without end.* Matt. 25. Pſal. 83.

13 Of this moſt bleſſed viſion of God, the holy father S. Auguſt. writeth thus: *Happie are the cleane of heart, for they ſhall ſee God* (ſaith our Sauiour) then is there a viſion of God (deere brethren) which maketh vs happie: a viſion (I ſay) which neither eie hath ſeene in this world, nor eare hath heard, nor heart conceiued. A viſion that paſſeth all the beautie of earthly thinges, of golde, of ſiluer, of woods, of fieldes, of ſea, of aire, of ſun, of moone, of ſtars, of Angels: for that all theſe things haue their beauty frõ thẽce. *Wee ſhall ſee him face to face* (ſaith the Apoſtle Tract. 4. in ep. Iob. Matt. 5. 1. Cor. 3.

Aug ca. 36. Apostle) *and we shall know him as wee are*
oliloq. *knowne.* We shall know the power of the
Cor. 13 father, we shal know the wisdome of the
sonne, we shall know the goodnes of the
holy Ghost: we shall know the inuisible
nature of the most blessed Trinitie. And
this seeing of the face of God, is the ioy
of Angels, and all Saints in heauen. This
is the rewarde of life euerlasting: this is
the glorie of blessed sperits: their euer-
lasting pleasure; their crowne of honor;
their gaine of felicitie; their rich rest;
their beautifull place; their inward and
outward ioie; their diuine paradise; their
heauenly Ierusalem; their felicitie of life
their fulnes of blisse; their eternall ioy;
their peace of God that passeth all vn-
Psal. 4. derstanding. This sight of God; is the
full beatitude, the totall glorification of
man, to see him (I saie) that made both
heauen and earth, to see him that made
thee, that redeemed thee, that glorifi-
ed thee. For in seeing him thou shalt
possesse him: in possessing him, thou
shalt loue him: in louing him thou shalt
praise him. For he is the inheritance of
his people: he is the possession of their
felicitie: he is the reward of their expec-
tation. *I will be thy great reward* (saith he
Gen. 15. to Abraham.) O Lord thou art great, &
there-

therefore no maruell if thou bee a great rewarder. The sight and fruition of thee therefore is all our hire, all our rewarde, all our ioy and felicitie, that wee expect: seeing thou hast saide: that *this is life euerlasting, to see and know thee our true God, and Iesus Christ whom thou hast sent.* Ioh. 17

14 Hauing now declared the two generall parts of heauenly felicitie, the one appertaining to our soule, the other to our bodie; it is not hard to esteeme what excesse of ioye, both of them ioyned togither shall worke, at that happie daie of our glorification. O ioy aboue all ioies, passing all ioy, and without which there is no ioy! when shall I enter into thee (saith S. Augustine) when shall I enioye thee to see my God that dwelleth in thee? O euerlasting kingdom! O kingdome of al eternities! O light without end! O peace of God that passeth al vnderstanding! in which the soules of saints do rest with thee: *And euerlasting ioy is vpon their heads, they possesse ioy & exultation: and al paine and sorrow is fled from them* O how glorious a kingdom is thine (O Lord) wherein al saints do raign with thee: *Adorned with light, as with apparell: and hauing crownes of pretious stones, on their heads?* O kingdome of euerlasting blisse, where

Ca. 36. soliloquiorum.

Phol. 4.

Esay. 35. Esai. 51.

Psal. 53. Psal. 31.

where thou, O Lorde, the hope of all Saints art, and the Diademe of all their perpetuall glorie, reioycing them on euery side, with thy blessed sight. In this kingdome of thine, there is infinite ioy and mirth without sadnes: health, without sorrow, life without labor, light, without darkenes; felicitie without abatement: all goodnes without any euil; Where youth florisheth, that neuer waxeth old: life, that knoweth no end: beautie that neuer fadeth: loue, that neuer cooleth: health that neuer diminisheth; ioy that neuer ceaseth. Where sorrow is neuer felt: complaint is neuer heard; matter of sadnes is neuer seene; nor euill succesſe is euer feared. For that they possesse thee (O Lorde) which art the perfection of their felicitie.

A comfortable consideration.

15 If we would enter into these considerations as this holie man, and others his like did; no doubt but wee should more bee inflamed with the loue of this felicitie, prepared for vs, then wee are, and consequently should striue more to gaine it than wee doe. And to the end, thou maiest conceiue some more feeling in the matter (gentle Reader) consider a little with me, what a ioyfull day shall that be at thy house, when hauing liued in

in the feare of God, and atchieued in his seruice the ende of thy peregrination, thou shal come (by the means of death) to passe from miserie & labor to immortalitie: and in that passage (when other men begin to feare) thou shalt lift vp thy head in hope, according as Christ promiseth, for that the time of thy saluation commeth on. Tell me what a day shall that bee, when thy soule stepping foorth of prison, and conducted to the tabernacle of heauen, shall bee receiued there, with the honorable companies, & troups of that place? With all those blessed spirits mentioned in Scripture, as principalities, powers, vertues, dominations, thrones, angels, Archangels, Cherubins, and Seraphins: also with the holy Apostles and disciples of Christ, Patriarches, Prophets, Martyrs, Innocents, Confessors, and saints of God? All which shal triumph now at thy coronation and glorification. What ioy wil thy soule receiue in that day, when she shall be presented in the presence of all those states, before the seate & maiestie of the blessed Trinity, with *recital & declaration of al thy good works, and trauels suffered for the loue and seruice of God? When there shall bee laide downe in that honorable con-

Luke 21.

Ephes. 1. Colos. 1. 1. Thes. 1. Esai. 6.

Luke 15.

B

* This must needes bee warilie taken: otherwise, with the comfort that is sought therby there may be danger of error also.

consistorie, all thy vertuous deeds, all thy labours that thou hast taken in thy calling: all thy almes: all thy praiers: all thy fasting: all thy innocencie of life: all thy patience in iniuries: all thy constancie in aduersities: all thy temperance in meats: all the vertues of thy whole life? When all (I saie) shall be recounted there: all commended: all rewarded: shalt thou not see now the value and profit of vertuous life? Shalt thou not confesse that gainfull and honorable is the seruice of God? Shalt thou not nowe bee glad and blesse the hower, wherin first thou resoluest thy selfe to leaue the seruice of the worlde, to serue God? Shalt thou not thinke thy selfe beholding to him or her that perswaded thee vnto it? Yes verilie.

The ioy of security.

16 But yet (more then this) when as beeing so neere thy passage heere thou shalt consider into what a port and hauen of securitie, thou art come, and shalt looke backe vppon the daungers which thou hast passed, and wherin other men are yet in hazard: thy cause of ioy shall greatly be increased. For thou shalt see euidently how infinite times thou were to perish in that iourney, if GOD had not helde his speciall hande ouer thee. Thou shalt see the daungers wherein other

other men are, the death and damnation whereinto manie of thy friends and acquaintance haue fallen, the eternall paines of hell incurred by manie, that vsed to laugh and be merrie with thee in the world. All which shall augment the felicitie of this thy blessed estate. And now for thy selfe, thou maist be secure, thou art out of all daunger for euer and euer. There is no more need now of fear of watch, of labor, or of care. Thou maist Ios. 21. 22.
laie downe all armour now, better then the children of Israell might haue done Gene. 3.
when they had gotten the lande of promise. For there is no more enemie to assaile thee, there is no more wilie serpent to beguile thee: all is peace, all is rest, all is ioy, all is securitie. Good S. Paul hath 1. Cor. 9.
no more neede now to labour in the ministerie of the world, neither yet to fast, to watch, or to punish his bodie. Good old Ierom may now cease to afflict him- *Ierom. ep. 22 ad Eust.*
selfe both night and day, for the conquering of his spirituall enemie. Thy onelie exercise must bee now to reioice, to triumph, to sing *Hallelujas*, to the lamb Apoc. 19.
which hath brought thee to this felicitie, and will keepe thee in the same, worlde without ende. What a comfort will it bee to see that lambe sitting on his

Matt. 2. his seate of state? If the wise men of the East, came so farre off and so reioiced to see him in the manger: what will it bee to see him sitting in his glorie? If Saint Iohn Baptist did leape at his presence in his mothers bellie: what Luke 2. shall his presence doe in this his royall and eternall kingdome? It passeth all other glorie that Saints haue in heauen Serm. 37. de sanct. (saith Saint Austen) to bee admitted to the inestimable sight of Christ his face, and to receiue the beames of glorie, from the brightnes of his maiestie, And if wee were to suffer torments euerie daie, yea to tollerate the verie paines of hell for a time, thereby to gaine the sight of Christ, and to be ioined in glory to the number of his saints: it were nothing in respect of the reward. O that wee made such account of this matter, as this holie and learned man did: wee would not liue as wee do, nor leese the same for such trifles as most men do.

Meeting with our friends in heauen. 17 But let vs forewarde yet further in this consideration: imagine besides all this, what a ioie it shall bee vnto thy soule at that daie, to meete with all her godlie friendes in heauen, with * father, with mother, with brothers, with sisters,

B.
* There be diuers of

ſiſters, with wife, with husbande, with Maiſter, with Schollers, with neighbours, with familiars, with kindred, with acquaintance, the well comes, the mirth, the ſweete imbracements that ſhall be there, the ioy whereof (as a noteth well Saint Cyprian) ſhall bee vnſpeakable. Adde to this, the dailiy feaſting, and ineſtimable triumph which ſhall bee there, at the arriuall of newe brethren and ſiſters comming thether from time to time, with the ſpoiles of their enemies, conquered and vanquiſhed in this worlde. O what a comfortable ſight will it bee to ſee thoſe ſeates of Angels fallen, filled vp againe with men and women from daie to daie! To ſee the Crownes of glorie ſet vpon their heades: and that in varietie, according to the varietie of their conqueſtes. One b for martyrdome or confeſſion, againſt the perſecutor: another for chaſtitie, againſt the fleſhe: another for pouertie or humilitie, againſt the worlde: another for manie conqueſtes together, againſt the diuell. There the glorious companie of the Apoſtles (ſaith holie Cyprian) there the number of reioicing prophets, there the innumerable multitude

this minde: but ſeeing that the knowledge of father, & mother and ſuch like is earthlie knowledge, & al earthly knowledge ſhal then be aboliſhed: I ſee not how it may bee warranted that we ſhal then haue remembrance or knowledge of any ſuch, ſauing only as they are mēbers of one body and not as our father, kinſman, or friend.

a *Cyp. lib. de mortalitate.*
b 2. Tim. 4. Apoc. 2 3.
c *Lib. de mortalitate.*

multitude of martyrs shall receiue the crownes of their deaths and sufferings. There triumphing virgins, which haue ouercome cõcupiscence with the strẽgth of continencie: there the good almers, which haue liberallie fed the poore, and (keeping Gods commaundements) haue transferred their earthlie riches to the store house of heauen, shall receiue their due and peculiar rewarde. O how shall vertue shewe her selfe at this day? How shall good deedes content their dooers? And among all other ioies and contentations, this shall not be the least, to see the poore soules that come thether on the sudden from the miseries of this life, howe they (I saie) shall remaine astonied, and as it were besides themselues, at the sudden mutation, and excessiue honour done vnto them. If a comparison poore man, that were out of his way, wandering alone vpon the mountaines in the midst of a darke and tempestuous night, farre from company, destitute of money, beaten with raine, terrified with thunder, stiffe with colde, wearied out with labour, and almost famished with hunger and thirst, and neere brought to despaire with multitude of miseries, should

ſhould vpon the ſudden, in the twinkling of an eie, bee placed in a goodly, large, and rich pallace, furniſhed with all kind of cleere lights, warme fire, ſweet ſmels, daintie meates, ſoft beds, pleaſant muſicke, fine apparell, and honorable companie, all prepared for him, and attending his comming, to ſerue him, to honor him, and to annoint and crowne him a King for euer: what woulde this poore man do? How would hee looke? What could he ſay? Surelie I thinke he coulde ſay nothing, but rather would weepe in ſilence for ioy, his hart being not able to containe the ſudden and exceeding greatnes thereof.

19 Well then, ſo ſhall it be, and much more with theſe twiſe happie ſoules, that come to heauen. For neuer was there colde ſhadow ſo pleaſant in a hot burning ſunnie daie, nor the welſpring to the poore traueller in his greateſt thurſt of the ſummer, nor the repoſe of an eaſie bed to the wearied ſeruant after his labour at night, as ſhalbe this reſt of heauen to an afflicted ſoule which commeth thither. O that we could conceiue this, that we could imprint this in our harts (deere brother) would we follow vanities as we do? Would we neg-

lect

lect this matter as wee doe? Surely our coldnesse in seeking after these ioyes doth proceede of the small opinion wee do conceiue of them. For it wee made such account and estimate of this iewel, as other marchants before vs (more skilfull and wiser then our selues) haue done: wee woulde bid for it as they did, or at leastwise woulde not let it passe so negligently, which they sought after so carefully. The Apostle saith of Christ himselfe; *Proposito sibi gaudio sustinuit crucem:* He laying before his eies the ioies of heauen, susteined the crosse. A great estimation of the matter, which he would buy at so deere a rate. But what counsell giueth hee to other men about the same? Surely none other, but to *Go and sell all that euer they haue, to purchase this treasure.* Saint Paul of himselfe what saith he? Verelie, that *Hee esteemed all the world as dung*, in respect of the purchasing of this iewel. S. Paules scholler Ignatius, what biddeth he? Heare his owne words, Fire, gallowes, beastes, breaking of my bones, quartring of my members, crushing of my bodie, all the torments of the diuell together, let them come vppon mee, so I may enioie this treasure of heauen. Saint Austen that learned Bishop

The great account that saints made of heauen.

Heb. 12.

Matt. 13.

Philip. 3.

Ierom in catalogo.

biſhop, what offereth he? You haue now heard before, that he would be content to ſuffer torments euerie daie, yea the verie tormentes of hell it ſelfe to gaine this ioie. Good Lord, how far did theſe holie Saints differ from vs? Howe contrarie were their iudgements to ours in theſe matters? Who will nowe maruell of the wiſedome of the worlde, iudged follie by God, and of the wiſedome of God, iudged follie by the world? *Oh children of men* (ſaith the prophet) *why do yee loue vanitie and ſeeke after a lie?* Why do you imbrace ſtraw and contemne golde? Strawe (I ſaie) and moſt vile chaffe, and ſuch as finally will ſet your owne houſe on fire, and bee your ruine and eternall perdition.

Serm. 31. de ſanctis.

1. Cor. 1. 2. and 3.

Pſal. 4.

19 But now to draw towards an end in this matter (though there be no end in the thing it ſelfe) let the Chriſtian conſider whereto he is borne, and whereof he is in poſſibilitie if he will. Hee is borne heire apparant to the kingdome of heauen, a kingdome without end, a kingdom without meaſure, a kingdome of bliſſe, the kingdome of God himſelfe: hee is borne to be ioint heire with Ieſus Chriſt the Son of God, to raine with him: to triumph with him: to ſit in iudgement of

VVhereas a Chriſtian is borne by baptiſme.

Gal. 3. & 4. Eph. 1. & 5. Col. 3. Titus 3. Rom. 8. Iacob 2. Heb. 9.

maiestie with him: to iudge the verie Angels of heauen with him. What more glorie can bee thought vpon, except it were to become God himselfe? All the ioies, all the riches, all the glorie, that heauen containeth shall bee powred out vpon him. And to make this honor yet more, the glorious lambe that sitteth on the throne of maiestie, with his eies like fire, his feete like burning copper, and all his face more shining then precious stone: from whose seate there proceedeth thunder and lightning without ende: and at whose feete the fower and twentie Elders laye downe their Crownes: this lambe (I saie) shall rise and honour him with his owne seruice. Who will not esteeme of this roiall inheritance? Especially seeing that nowe wee haue so good opportunitie to the obtaining thereof, by the benefit of our redemption, and grace purchased to vs therein.

1. Pet 1. 3.
2 Pet. 3.
Apoc. 1.
Matt. 19.
Luke 22.
1. Cor. 6.
Apo. 1. & 4.
Luk. 12.

20 Tell me now (gentle Reader) why wilt thou not accept of this his offer? Why wilt thou not account of this his kingdome? Why wilt thou not buy this glorie of him for so little a labour as hee requireth? *Suadeo tibi emere a me aurum ignitum, probatum, vt locuples fias* (saith

Apoc. 3.

(saith Christ:) I counsell thee to buie pure and tried golde of mee, to the ende thou maist be rich. Why wilt thou not follow this counsell (deere brother) especially of a merchant that meaneth not to deceiue thee? Nothing greeueth this our Sauior more, then that men will seek with such paines to buy straw in Ægypt, wheras he would sell them fine gold at a lower price: and that they will purchase puddle water, with more labour then he woulde require for ten times as much price, liquor out of the verie fountaine it selfe. There is not the wickedst man in the world, but taketh more trauell in the gaining of hell (as after shall be shewed) then the most painfull seruant of God in obtaining of heauen. Exod. 5. Ierem. 2. Apoc. 2. 1

21 Follow thou not their follie ther (deere brother) for thou shalt see th suffer greeuously for it one day, wher thy hart shall bee full glad thou hast n o part among them. Let them go now and bestow their time in vanitie, in ple afures, in delites of the world. Let ther build pallaces, purchase dignities, ar id pieces and patches of grounde toget her: let them hunt after honors, & bui d castels in the aire: the day will come (if thou beleeue Christ himselfe) wherein thou shalt haue A The vanitie of worldly men.

small cause to enuie their felicitie, if they talke basely of the glorie and riches of Saints in heauen, not esteeming them indeed, in respect of their owne, or contemning them, for that carnall pleasures are not reckoned therein: make little account of their words, for that *The sensuall man vnderstandeth not the thinges which are of God.* If horses were promised by their maisters a good banquet, they coulde imagine nothing else but prouender and water, to bee their best cheere, for that they haue no knowledge of daintier dishes: so these mē accustomed to the puddle of their fleshly pleasures, can mount with their mind no higher thē the same. But I haue shewed thee before (gentle Reader) some waies and considerations to conceiue greater matters, albeit as I haue aduertised thee often, we must confesse still with S. Paule, that no humane hart can conceiue the least part thereof: for which cause also it is not vnlike, that S. Paul himselfe was forbidden to vtter the things which he had seene & heard, in his miraculous assumption into the third heauen.

Luk 6. Luk. 12. Matt. 26.

1. Cor. 2. Ep. Iud. *A similitude*

1. Cor. 2.

2. Cor. 12.

22 To conclude then, this game and gaole is set vp for them that will run, as S. Paul noteth: & no man is crowned in this

1. Cor. 6. Phi. 3. 2. Tim. 2. 1. Titus 9.

this glory, but such onely as will fight, as the same Apostle teacheth. *It is not euerie one that saith to Christ, Lord, Lord, that shall enter into the kingdom of heauē: but they only which do the wil of Christ his father in heauē.* Though this kingdome of Christ bee set out to all: yet euerie man shal not com to raigne with Christ, but such onely as shal be cōtent to suffer with Christ: Thou art therefore to sit downe, & consider according to thy Sauiours counsell, what thou wilt do, whether thou haue so much spiritual money, as is sufficient to build this tower, and make this war or no: that is, whether thou haue so much good will & holie manhood in thee as to bestow the pains of suffering with Christ (if it be rather to bee called paines then pleasure) that so thou maist raigne with him in his kingdom. This is the question, that is the verie whole issue of the matter, & hitherto hath appertayned whatsoeuer hath been spoken in this booke before, either of thy particular end, or of the maiestie, bountie, and iustice of God: & of the account he wil demand of thee: also of the punishmēt or reward laid vp for thee. Al this (I say) was ment by me to this onely ende, that thou measuring the one part and the other, shouldest finally resolue

Heb. 12. Matt. 7. 19. 25.

Rom. 8. Matt. 11. Matt 7. and 19. Ioh. 14. Luk. 14.

what thou wouldest do, and not to passe ouer thy time in careleſſe negligence, as many do, neuer ſpying their owne error, vntill it be too late to amend it.

23 For the loue of God then (deere brother) and for the loue thou beareſt to thine owne ſoule, ſhake off this dangerous ſecuritie, which fleſh and blood is wont to lull men in: and make ſome earneſt reſolution, for looking to thy ſoule for the life to come. Remember often that worthie ſentence; *Hoc momentum, vnde pendet æternitas*: This life is a moment of time, wherof all eternitie of life or death to come dependeth. If it bee a moment, and a moment of ſo great importance, how is it paſſed ouer by worldlie men, with ſo little care as it is?

A ſaying to be remembred.

24 I might haue alledged here infinite other reaſons & conſiderations to moue men vnto this reſolution, wherof I haue talked: & ſurely no meaſure of volumne were ſufficient to containe ſo much as might be ſaid in this matter. For that all the creatures vnder heauen, yea and in heauen it ſelfe, as alſo in hell: all (I ſay) from the firſt to the laſt, are arguments and perſuaſions vnto this point: all are books and ſermons, all do preach & crie (ſom by their puniſhment; ſome by their glo-

glorie; some hy their beautie, and all by their creation) that wee ought without delay, to make this resolution: & that all is vanitie; all is follie; all is iniquitie; all is miserie, besides the onely service of our maker and redeemer. But yet notwithstanding (as I haue saide) I thought good onely to choose out these few considerations before laid downe, as chiefe and principall among the rest, to worke in any true Christian hart. And if these cannot enter with thee (good Reader) little hope is there that any other would do thee good. Wherefore here I end this first part, reseruing a few things to bee said in the second, for remouing of some impediments, which our spiritual aduersarie is wont to cast against this good worke, as against the first step of our saluation. Our Lord God and Sauior Iesus Christ, which was content to pay his own blood for the purchasing of this notable inheritance vnto vs, giue vs his holie grace, to esteeme of it as the great weight of the matter requireth, and not by negligence to leese our portions therein.

The end of the first part.

Of difficultie.

THE SECOND PART OF THIS BOOKE.

CHAP. I.

Of impediments that let men from this resolution: and first of the difficultie or hardnes, which seemeth to many to be in vertuous life.

Notwithstanding all the reasons and considerations before set downe, for inducing men to this necessarie resolution of seruing God: there want not manie Christians abroad in the worlde, whose harts either intangled with the pleasures of this life, or giuen ouer by GOD to a reprobate sense, do yeeld no whit at all to this battery that hath beene made: but shewing themselues more hard thē adamant, do not onely resist and contemne, but also do seeke excuses for their sloth and wickednesse, and do alledge reasons to their owne perdition. Reasons I call them, according to the common phrase, though indeed there bee no one thing more against reason, then that a man should become enemy to his own soule, as the scripture affirmeth obstinate sinners to bee. But yet (as I saie) they haue their

Ep. Iud.
Rom. 1.
Pro. 18.
and 20.
Psal. 140.
Iob. 12.
Pro. 29.

their excuses: and the first and principall of all is, that vertuous life is painfull and hard, and therefore they cannot endure to follow the same: especially all such as haue been brought vp delicately, and neuer were acquainted with such asperitie, as (they saie) wee require at their hands. And this is a great, large, and vniuersall impediment, which staieth infinite men from imbracing the means of their conuersion, for which cause it is fully to be answered in this place.

2 First then supposing that the way of vertu were so hard indeed as the enemie maketh it seem: yet might I wel say with S. I. Chrysostt. hat seeing the reward is so great & infinit, as now we haue declared: no labor shold seem great for obtaining of the same. Again, I might say with holy S. Austen; That seeing we take dailie so great paine in this world, for auoiding of small inconueniences, as of sickne s, imprisonments, losse of goods, & the like, what pains shold we refuse for auoiding the eternitie of hell fire set down before? The first of these considerations S. Paule vsed when he said; *The suffrings of this life are not worthie of the glorie which shall be reuealed in the next.* The second, Saint Peter vsed, when he said; *Seeing the heauen*

Lib. de compunct. cordis.

Hom 16. ex So.

Rom. 8.

2. Pet. 2.

must be dissolued, and Christ come to iudgement to restore to euerie man according to his worke: what maner of men ought we to be in holie conuersation? As who would say; No labor, no pains, no trauel ought to seeme hard or great vnto vs, to the ende wee might auoid the terror of that day. Saint Austen asketh this question; What we thinke the rich glutton in hell would do, if he were now in this life again? Would he take paines, or no? Would he not bestir himselfe rather then turne into that place of torment againe? I might ad to this, the infinite paines that Christ tooke for vs, the infinite benefits he hath bestowed vpon vs; the infinite sins we haue committed against him: the infinite examples of Saints, that haue troden this path before vs: in respect of all which, we ought to make no bones at so little pains and labor, if it were true that Gods seruice were so trauelsome, as manie do esteeme it.

Luk. 16.

3 But now in verie deede the matter is nothing so, and this is but a subtile deceit of the enimie for our discouragement. The testimonie of Christ himselfe is cleere in this point; *Iugum meum suaue est, & onus meum leue:* My yoke is sweete, and my burden light. And the deerely beloued

The waie of uertue is not hard.
Matth. 11.

beloued disciple Saint Iohn, who had best cause to knowe his masters secret herein, saith plainly; *Mandata eius grauia non sunt*: His commandements are not grieuous. What is the cause then, why so manie men doe conceiue such a difficultie in this matter? Surely one cause is (beside the subtiltie of the Diuell which is the chiefest) for that men feele the disease of concupiscence in their bodies, but do not consider the strength of the medicine giuen vs against the same. They crie with S. Paul, that *They find a law in their members repugning to the law of their mind* (which is the rebellion of concupiscence left in our flesh by originall sinne) but they confesse not, or consider not with the same S. Paul, that *The grace of God by Iesus Christ, shall deliuer them from the same*. They remember not the comfortable saying of Christ to Saint Paul, in his greatest temptations: *Sufficit tibi gratia mea*: My grace is sufficient to strengthen thee against them all. Thele men do as Helizeus his disciple did, who casting his eies onely vpon his enimies, that is, vpon the huge armie of the Syrians readie to assault him, thought himselfe lost, and vnpossible to stand in their sight, vntill by the praiers

1. Ioh 5.

The cause of pretended difficultie.

Rom.7.

2.Cor.12.

4.Reg.6.

of

of the holie prophet, he was permitted from God, to see the Angels that stood there present to fight on his side, and then he well perceiued that his part was the stronger.

The force of grace, for the easing of vertuous life.

4 So these men beholding onely our miseries and infirmities of nature, wherby dailie tentations doe rise against vs: do account the battell painfull, and the victorie vnpossible, hauing not tasted indeed, nor euer prooued (through their owne negligence) the manifold helps of grace, and spirituall succours, which God alwaies sendeth to them who are content (for his sake) to take this conflict in hand. Saint Paul had well tasted that aide, which hauing reckoned vp all the hardest matters that could be, addeth, *Sed in his omnibus superamus, propter eum qui dilexit nos*: But we ouercome in all these combats, by his assistance that loued vs. And then falleth hee to that woonderfull protestation: that neither death, nor life, nor Angels, nor the like, should seperate him, & all this vpon the confidence of spirituall aid from Christ, whereby he sticketh not to auouch; that *He could doe all things*. Dauid also had prooued the force of his assistance, who said; *I did run the waie of thy commandements*

Rom. 8. Phi. 4.

Psal. 118.

dements when thou diddeſt inlarge my heart. This inlargement of heart, was by ſpirituall conſolation of internall vnction. wherby the hart drawen togither by anguiſh, is opened & inlarged when grace is powred in: euen as a drie purſe is ſoftened and inlarged by annointing it with oyle. Which grace being preſent, Dauid ſaid, hee did not onely walke the way of Gods commaundements eaſily, but that he ranne them: euen as a cart wheele which creeth and complayneth vnder a ſmall burden being drie; runneth merily & without noiſe, when a little oile is put vnto it. Which thing aptly expreſſeth our ſtate and condition: who without Gods help, are able to doe nothing, but with the aide thereof, are able to doe whatſoeuer hee now reqnireth of vs.

5 And ſurely I would aske theſe men that imagine the way of Gods law to be ſo harde and full of difficultie, how the prophet could ſay: *I haue taken pleaſure (O Lord) in the way of thy commandements, as in all the riches of the world.* And in another place; *That they were more pleaſant and more to bee deſired then golde or precious ſtone, and more ſweeter then honie, or the honie combe.* By which words he yeeldeth Pſal. 118. Pſal. 18.

to

to vertuous life, not onely due estimation aboue all treasures in the world; but also pleasure, delight, & sweetnes: thereby to confound all those that abandon and forsake the same, vpon idle pretensed, and fained difficulties. And if Dauid could say thus much in the old law, how much more iustly may we say so now in the new, when grace is giuē more abundantly, as the scripture saith? And thou poore Christian which deceiuest thy self with this imagination, tel me, why came Christ into this worlde? Why laboured hee, and why tooke he so much paynes heere? Why shed he his bloud? why praied hee to his father so often for thee? Why appointed hee the Sacraments as condits of grace? Why sent he the holy Ghost into the world? What signifieth the worde *Gospell* or *Good tidings*? What meaneth the word *grace*, & mercy broght with him? What importeth the comfortable name of Iesus? Is not all this to deliuer vs from sinne? From sinne past (I say) by his onely death. From sinne to come by the same death, and by the assistance of his holy grace, bestowed on vs more abundantly then before, by all these meanes? Was not this one of the principall effects of Christ his comming,

ohn. 10.
om. 5.
eb. 6.
att. 1.

as

as the prophet noted: *That craggie waies should be made straight, & hard waies plain.* Was not this the cause why hee indued his church with so many blessed gifts of the holy Ghost, and with diuers speciall graces, to make the yoke of his seruice sweete: the exercise of good life, easie: the walking in his commaundementes, pleasant, in such sort as men might now sing in tribulations: haue confidence in perils: securitie in afflictions: and assurance of victorie in all temptations: Is not this the beginning, middle and end of the Gospell? Were not these the promises of the prophets: the tidinges of the Euangelistes: the preachings of the Apostles: the doctrine, beliefe and practise of all Saints? And finally, is not this *verbum abbreuiatum*: The word of God abbreuiated: wherein do consist all the riches and treasures of Christianitie?

Esai. 40.
Esai. 11.
& vide Ie
ibid.
Amb. li. 1
de sp. S. c. 2
Matt. 5.
Luke. 6.
Act. 4.
2. Cor. 4.
Esai. 10.

6 And this grace is of such efficacie and force in the soule where it entreth, that it altereth the whole state thereof: making those things cleere, which were obscure before: those thinges easie, which were harde and difficult before. And for this cause also it is said in the scripture, to make a newe

Of the force of grace.

spirit

zec. 11. nd 36. spirit and a new heart. As where Ezechiel talking of this matter, saith in the person of God: *I wil giue vnto them a new hart, and I will put a new spirit in their bowels, that they may walke in my precepts and keepe my commandements.* Can anie thing in the world be spoken more playnely? Now for mortifying and conquering of our passions, which by rebellió do make the way of Gods commandements vnpleasant, Saint Paule testifieth cleerely, that abundant grace is giuen to vs also by the death of Christ to doe the same: for he saith, *This we know that our old man is crucified also, to the end that the bodie of sin may be destroyed and wee serue no more vnto sinne.* By the old man and the body of sin: Saint Paule vnderstandeth our rebellious appetite and concupiscence, which is so crucified and destroyed by the most noble sacrifice of Christ, as we may by the grace purchased vs in that sacrifice in some good measure resist and conquer this appetite, being freed so much as we are from the seruitude of sin. And this is that noble and entire victorie (in this world begun, and to be finished in the worlde to come) which God promised so long agoe to euerie Christian solue by the meanes of Christ when he saide:

om. 6.

o proueth . Aug. lib. de peccat. erit. cap. 6.

Be

Be not afraide, for I am with thee: ſtep not aſide, for I thy God haue ſtrengthened thee, and haue aſſiſted thee: and the right hand of my iuſt (man) hath taken thy defence. Behold, all that fight againſt thee ſhall bee confounded and put to ſhame: thou ſhalt ſeeke thy rebels, and ſhalt not finde them; they ſhall bee as though they were not, for that I am thy Lord and God. Eſay 41.

7 Lo heere a full victorie promiſed vpon our rebels, by the helpe of the right hande of Gods iuſt man, that is, vpon our diſordinate paſſions, by the aide of grace from Ieſus Chriſt. And albeit theſe rebels are not heere promiſed to bee taken cleane away, but onely to bee conquered and confounded: yet is it ſaide; *That they ſhall bee as though they were not.* Whereby is ſignified, that they ſhall not hinder vs of our ſaluation, but rather aduance and further the ſame. For as wilde beaſtes, which of nature are fierce, and would rather hurt then profit mankind; beeing maſtered and tamed, become verie commodious and neceſſarie for our vſes: ſo theſe rebellious paſſions of ours which of themſelues woulde vtterly ouerthrowe vs, being once ſubdued *A ſimilitude.*

and

The vse of passions moderated.

B.

*A speciall point to be considered for ỹ rectifying of one point of philosophy: which is, that the soule doth follow the tẽperature of the body. And this they holde, for that by experience

and mortified by the grace of God, doe stand vs in singular stead to the practise and exercise of all kinde of vertues: as * choler or anger to the enkindling of zeale: hatred to the pursuing of sin: an hautie minde, to the reiecting of the worlde: loue to the imbracing of al great and heroicall attempts, in consideration of the benefits receiued from God. Besides this, the verie conflict and combate it selfe, in subduing these passions, is left vnto vs for our great good: that is, for our patience, humilitie, and victory in this life: and for our glorie, & crowne in the life to come: as S. Paul affirmeth of himselfe, and confirmed to all others by his example.

it is cõmonly seene that the disposition of men is such, as the nature of their complexion doth seeme to import. For commonly those that are sanguine, are pleasant: those that are flegmatike: slow: those that are cholerike, earnest: & those that are melancholike, solitarie: and such like. And yet the truth is, that the soule doth not follow, but rather doth vse such temperature as the body hath: and that verie well, and to good vse, if the soule be good, but otherwise abuseth it ill. For the complexions are indifferent: neither good nor ill of themselues: but as they are vsed. But because that most men soules are ill (as wee are all by original corruption) therefore do most men abuse their complexions to ill: as blood, to wantonnes, fleame, to sloth; choler, to anger; and melancholie, to secret practises of deceit, or naughtines. Whereas notwithstanding, those soules that are good, do vse them well: as blood, to be valiant, and cheerful in goodnes;

fleame

fleame to moderate their affections with ſobrietie; choler to be earneſt in the glorie of God; and melancholie, to ſtudie and contemplation. Which point notwithſtanding might eaſily be pardoned to philoſophers that hold many thinges elſe as wrong as it, but that this one point of error with them, as the cauſe of ſome others beſides in weightie matters. For out of this haue ſome of our Diuines taken their opinion, that the fountaine of ſinne is originall in the bodie, and from it deriued to the ſoule: and we are the rather induced to thinke that the bleſſed virgin was herſelfe alſo conceiued without ſinne, for that otherwiſe they did not ſo plainly ſee how Chriſt taking fleſh of her, ſhold haue the ſame in himſelfe without ſteine of ſinne. And of themſelues there bee that haue doubted of the immortalitie of the ſoule, for that ſuppoſing the ſoule to hang vpon the temperature of the bodie, they did not ſee how it could bee immortall, when as the temperature and bodie it ſelfe are knowen to bee mortall.

8 Now then let the ſlothful Chriſtian go *Put his handes vnder his girdle*, as the Scripture ſaith: and ſaie, *There is a Lion in the waie, and a liones ſe in the pathe readie to deuoure him*, that he dare not go foorth of the dooers. Let him ſaie, *It is cold, and therefore he dareth not go to plow.* Let him ſaie, *It is vneaſie to labour, and therefore hee cannot purge his vine-yarde of nettles and thiſtles, nor builde anie wals about the ſame.* That is, let him ſaie, His paſſions are ſtrong, and therefore he cannot conquer them: his bodie is delicate, and therefore hee dare not put it to trauell: the waie of vertuous life is hard and vneaſie, and therefore he cannot apply himſelfe

Pro. 26. Pro. 20. Pro. 24.

selfe thereunto. Let him saie all this, and much more, which idle and slothfull Christians doe vse to bringe for their excuse: let him alledge it (I saie) as much and as often as hee will: it is but an excuse, and a false excuse, and an excuse most dishonorable and detractorie to the force of Christ his grace purchased vs by his bitter passion, that nowe his yoke shoulde bee vnpleasant, seeing hee hath made it sweete: that nowe his burden shoulde be heauie, seeing hee hath made it light: that nowe his commaundements shoulde bee grieuous seeing the holie Ghost affirmeth the contrarie: that nowe wee shoulde bee in seruitude of our passions, seeing hee hath by his grace deliuered vs, and made vs truely free. *If God bee with vs, who will bee against vs* (saith the Apostle) *God is my helper and defender* (saith holie Dauid) *whom shall I feare, or at whom shall I tremble? If whole armies shoulde rise against mee: yet will I alwaie hope to haue the victorie.* And what is the reason? *For that thou art with mee (O Lorde) thou fightest on my side: thou assistest mee with thy grace, by helpe whereof I shall haue the victorie*: though all the squadrons of my enemies, that is, of the flesh, the worlde, and

Matt. 11.
1 Ioh. 5.
Ioh. 8.
Rom. 7.
Rom. 8.
Psa. 26, 27.
Psal. 22.

and the diuell, ſhould riſe againſt mee at once: and I ſhall not onely haue the victorie, but alſo ſhall haue it eaſilie, and with pleaſure and delite. For ſo much ſignifieth Saint Iohn, in that hauing ſaid that the commandements of Chriſt are not greeuous, he inferreth preſently, as the cauſe thereof: *Quoniam omne quod natum eſt ex Deo vincit mundum*: For that all which is borne of God, conquereth the worlde. That is, this grace, and heauenlie aſſiſtãce ſent vs from God, doth both conquer the worlde with all difficulties and temptations thereof: and alſo maketh the commaundements of God eaſie, and vertuous life moſt pleaſant and ſweete. 1. Ioh. 5.

9 But it may bee you will ſaie, Chriſt himſelfe confeſſeth it to bee a yoke and a burden: howe then can it bee ſo pleaſaunt and eaſie as you make it? I aunſwere that Chriſt addeth, that it is a ſweet yoke, and a light burden. Whereby your obiection is taken away, and alſo is ſignified further, that there is a burden which greeueth not the bearer, but rather helpeth and refreſheth the ſame; as the burden of feathers vpon a birdes backe beareth vp the bird, & is nothing at all greeuous vnto her. So alſo, though *An obiection anſwered.*

it

it bee a yoke, yet is it a sweete yoke, a comfortable yoke, a yoke more pleasant then honie or the honie combe, as saith the prophet. And why so? Because we draw therin with a sweet companion we draw with Christ: that is, his grace at one ende, and our * endeuour at the other. And because when a great oxe & a little do draw together, the waight lieth all vpon the greater oxe his neck, for that he beareth vp quite the yoke from the other: thereof it commeth, that wee drawing in this yoke with Christ, which is greater then wee are, hee lighteneth vs of the whole burden, and onely requireth that wee should go on with him comfortably, and not to refuse to enter vnder the yoke with him, for that the paine shall be his and the pleasure ours. This hee signifieth expresse when hee saith; *Come you to mee all that labour and are heauie loden, and I wil refresh you.* Here you see that he moueth vs to this yoke, onely thereby to refresh & disburden vs, to disburden vs (I saie) and to refresh vs: and not any way to loade or agreeue vs: to disburden vs of the heauie lodings and yokes of this world: as from the burden of care, the burden of melancholie, the burden of enuie, hatred, and malice, the burden

Psal. 118. 1

We drawe with Christ. B.

*The regenerat haue an indeuor in them by grace: but otherwise the naturall children of Adam haue none such of themselues but only to euill.

Matt. 11.

burden of pride, the burden of ambition, the burden of couetousnes, the burden of wickednes, and hell fire it selfe. From all these burdens and miserable yokes, Christ would deliuer vs, by couering our necks onely with his yoke and burden, so lightned & sweetned by his holie grace, as the bearing thereof is not trauelsome, but most easie, pleasant, and comfortable as hath been shewed.

10 Another cause why this yoke is so sweet, this burden so light, and this way of Gods commandements so pleasant to good men, is loue: loue (I meane) towards God, whose commandements they are. For euerie man can tell, & hath experienced in himselfe, what a strong passion the passion of loue is, and howe it maketh easie the verie greatest paines that are in this worlde. What maketh the mother to take such paines in the bringing vp of her child, but onely loue? What causeth the wife to sit so attentiue at the bedside of her sicke husband, but onelie loue? What mooueth the beastes and birds of the aire, to spare from their owne foode and to indanger their owne liues for the feeding and defending of their little ones, but onely the force of loue? Saint Austen doth prose-

2 *Loue maketh the way pleasant.*

The force of loue.

Serm. 9. de verbis Domini.

cute

cute this point at large by manie other examples: as of merchaunts, that refuse no aduenture of sea, for loue of game: of hunters, that refuse no season of euill weather, for loue of game: of souldiers, that refuse no daunger of death, for loue of the spoile. And hee addeth in the ende: that if the loue of man can be so great towards creatures heere, as to make labour easie, and indeede to seeme no labour, but rather pleasure, how much more shall the loue of good men towardes God make all their labour comfortable, which they take in his seruice:

The loue of Christ to his saints, and of his saints to him.

11. This extreme loue was the cause why all the paines and afflictions which Christ suffered for vs, seemed nothing vnto him. And this loue also was the cause, why all the trauels and tormentes, which manie Christians haue suffered for Christ; seemeth nothing vnto them. Imprisonmentes, tormentes, losse of honor, goodes and life, seemed trifles to diuers seruants of God, in respect of this burning loue. This loue droue manie virgins, and tender children, to offer themselues, in time of persecution, for the loue of him which in the cause was persecuted. This loue cau-

caused holie Apollonia of Alexandria, being brought to the fire to bee burned for Christ, to slippe out of the handes of such as led her, and ioyfully to runne into the fire of her selfe. This loue moued Ignatius the ancient martyr to saie (being condemned to beastes, and fearing least they woulde refuse his bodie, as they had done of dyuers martyrs before) that hee would not permit them so to do, but woulde prouoke and stirre them to come vppon him, and to take his life from him, by tearing his bodie in peeces. *Euseb. li. 6. cap. 34.* *Ierom in catalogo.*

12 These are the effects then of feruent loue, which maketh euen the things that are most difficult and dreadfull to themselues, to appere sweete & pleasant: and much more the laws and commandements of God, which in themselues are most iust, reasonable, holy, and easie: *Da amantem* (saith S. Austen speaking of this matter) *& sentit quod dico: Si autem frigido loquor nescit quid loquor.* Giue me a man that is in loue with God, and hee feeleth this to bee true which I saie: but if I talke to a colde Christian, he vnderstandeth not what I say. And this is the cause why Christ talking of the keeping of his cōmandements, repeateth so often Psa. 6. & 18. Matt. 11. 1. Ioh. 5. *Tract. 27. in Iohan.*

ten this worde loue, as the sureſt cauſe of keeping the ſame, for want whereof in the worlde, the world keepeth them not, as there he ſheweth. *If yee loue me, keepe my commandements*, ſaith hee. And againe: *Hee that hath my commaundements, and keepeth them, he is he that loueth mee.* Againe: *Hee which loueth mee will keepe my commandement*. In which laſt wordes, is to bee noted that to the louer hee ſaith, *His commandement*, in the *ſingular number: for that to ſuch an one all his commandements are but one commaundement, according to the ſaying of Saint Paule, that *Loue is the fulneſſe of the law*: For that it comprehendeth all. But to him that loueth not, Chriſt ſaith, His commaundements in the plurall number: ſignifying thereby, that they are both manie, and heauie to him: for that hee wanteth loue, which ſhoulde make them eaſie. Which Saint Iohn alſo expreſſeth, when hee ſaith; *This is the loue of God, when wee keepe his commandements, and his commandements are not heauie.* That is, they are not heauie to him which hath the loue of God: otherwiſe no maruell though they bee moſt heauie. For that euerie thing ſeemeth heauie, which we do againſt our liking. And ſo by

Ioh. 14.

Marke this obſeruation.
Rom. 13. B.
*But a little before he vſeth the plural number in that caſe alſo.
Ioh. 14. 15.

2. Ioh. 5.

by this also (gentle Reader) thou maiest gesse, whether the loue of God bee in thee or no.

13 And these are two meanes now, whereby the vertuous life of good men is made easie in this worlde. There follow diuers others, to the ende that these negligent excusers may see, howe vniust and vntrue this excuse of theirs is concerning the pretended hardnesse of vertuous liuing, which in verie deed is indued with infinite priuiledges of comfort, aboue the life of wicked men euen in this worlde. And the next after the former, is a certaine speciall and peculiar light of vnderstanding, pertaining to the iust, and called in scripture; *Prudentia sanctorum:* The wisedom of saints: which is nothing else, but a certaine sparkle of heauenlie wisedome, bestowed by singular priuiledge vpon the vertuous in this life: whereby they receiue most comfortable light, and vnderstanding in spirituall matters, especially touching their owne saluation, and thinges necessarie thereunto. Of which the prophet Dauid meant when hee saide: *Notas mihi fecisti vias vitæ:* Thou hast made the waies of life knowen to mee. Also when hee saide of himselfe; *Super*

3 *Peculiar light of vnderstanding.*

Prou. 9.

Psal. 16.

senes intellexi: I haue vnderstood more then olde men. And againe in another
Psal. 50. place; *Incerta & occulta sapientiæ tuæ manifestasti mihi*: Thou hast opened to mee the vnknowen and hidden secrets of thy wisedome. This is that light wherewith
Ioh. 2. S. Iohn saith, that Christ lighteneth his
1. Ioh. 2. seruants: as also that vnction of the holie Ghost, which the same Apostle teacheth to bee giuen to the godlie, to instruct them in all things behouefull for their saluation. In like wise this it that writing of Gods law in mens hart, which
Ierem. 31. hee promiseth by the prophet Ieremie: as also the instruction of men immediatly from God himselfe, promised by the
Esai. 54. prophet Esay. And finally this is that soueraigne vnderstanding in the law, commandements and iustifications of God, which holie Dauid so much desired, and so often demaunded in that most diuine
Psal. 119. Psalme, which beginneth; *Blessed are the vnspotted in the way*: that is in this life.

14 By this light of vnderstanding, and supernaturall knowledge & feeling from the holie Ghost in spirituall things, the vertuous are greatly holpen in the way of righteousnes, for that they are made able to discerne for their owne direction in matters that occur, according to

the saying of Saint Paule; *Spiritualis omnia iudicat*: A spirituall man iudgeth of all things. *Animalis autem homo non percipit quæ sunt spiritus Dei*: But the carnall man conceiueth not the thinges which appertaine to the spirit of God. Doth not this greatlie discouer the priuiledge of a vertuous life? The ioye, comfort, and consolation of the same: with the exceeding great miserie of the contrarie part? For if two should walke together, the one blind, and the other of perfect sight, which of them were like to be wearie first? Whose iourney were like to be more painfull? Doth not little ground wearie out a blinde man? Consider then in how wearisom darknes the wicked do walke. Consider whether they be blinde or no. S. Paule saith in the place before alledged, that they cannot conceiue anie spirituall knowledge: is not this a great darknes? Againe the prophet Esaie describeth their state further, when hee saith in the person of the wicked; *Wee haue groped like blinde men after the wals, and haue stumbled at midday, euen as if it had beene in darknes*. And in another place the scripture describeth the same yet more effectuouslie, with the painfulnes thereof, euen from the mouthes of 1. Cor. 2. 1. Cor. 2. Esay 65.

the wicked themselues, in these wordes;

Sap. 5. *The light of iustice hath not shined vnto vs, and the sunne of vnderstanding hath not appeared vnto our eies: wee are wearied out in the way of iniquitie and perdition &c. This is the talke of sinners in hel.* By which words appeareth not onely that wicked men do liue in great darknes: but also that this darkenes is most painful vnto them, and consequentlie that the contrarie light is a great easement to the waie of the vertuous.

4 *Internall consolation.*

15 Another principall matter, which maketh the waie of vertue easie & pleasant to them that walke therein, is a certaine hidden and secrete consolation, which God powreth into the harts of them that serue him. I call it secret: for that it is knowen, but of such onely as haue felt it: for which cause Christ himselfe calleth it;

Apoc. 2. *Hidden Manna: knowen onely to them that receiue it.* And the

Psal. 30. prophet saith of it; *Great is the multitude of thy sweetnes (O Lorde) which thou hast hidden for them that feare thee.* And againe in

Psal. 7. another place; *Thou shalt laie aside (O Lorde) a speciall chosen raine or dew for thine inheritance.* And another prophet saith in the person of God, talking of the de-

Ose 2. uout soule that serueth him: *I will leade*

her

her aside into a wildernes: and there I will talke vnto her hart. By all which words of *wildernes*, *separating*, *choise*, and *hidden*, is signified, that this is a secrete priuiledge bestowed onely vpon the vertuous, and that the carnall harts of wicked men haue no part or portion therein. But nowe, howe great and inestimable the sweetnesse of this heauenly consolation is, no toong of man can expresse: but we may coniecture by these wordes of Dauid, who talking of the celestiall wine, attributeth to it such force, as to make all those drunken that taste of the same: that is, to take from them, all sense and feeling of terrestriall matters, euen as S. Peter hauing drunke a little of it, vpon the mount Thabor, forgat himselfe presently, and talked as a man distracted of building tabernacles there, and resting in that place for euer. This is that *Torrens voluptatis*, that sweet stream of pleasure, as the Prophet calleth it, which comming from the mountaines of heauen, watereth (by secret waies and passages) the harts and spirits of the godlie; and maketh them drunken with the vnspeakable ioie, which it bringeth with it. This is a little taste in this life of the verie ioyes of heauen bestowed vppon

Psal. 35. and 64.

Matt. 17. Mark. 9. Luke 9.

Psal. 35.

Esay 29.

good men, to comfort them withall, and
A similitude to incourage men to go forward. For as merchants desirous to sell their wares, are content to let you see and handle,
Apoc. 3. & sometimes also to taste the same, thereby to induce you to buie: so God almightie, willing (as it were) to sell vs the ioies of heauen, is content to impart a certaine taste before hande to such as he seeth are willinge to buie: thereby to make them come off roundly with the price, and not to stick in paying so much and more, as hee requireth. This is that exceeding ioie and Iubile in the hartes of iust men, which the prophet meaneth when hee saith; *The voice of exultation*
Psal. 117. *and saluation is in the tabernacle of the iust.* And againe; *Blessed is that people that knoweth iubilation*: that is, that hath experienced this extreme ioie and pleasure of eternal consolation. Saint Paule had tasted it when hee wrote these wordes,
2. Cor. 7. amidst all his labors for Christ; *I am filled with consolation: I ouerflowe or exceedingly abounde in all ioie, amidst our tribulation.* What can bee more effectually saide or alledged, to proue the seruice of God pleasant then this? Surely (good Reader) if thou hadst tasted once, but one drop of this heauenly ioy, thou wouldest

giue

giue the whole world to haue another of the same, or at leastwise, not to leese that one againe.

16 But thou wilt aske me: Why thou being a Christian as well as other, hast yet neuer tasted of this consolation? To which I answere, that (as it hath been shewed before) this is not meate for euerie mouth; but *A chosen moisture laide aside for Gods inheritance onelie. This is wine of Gods owne sellar, laide vp for his spouse:* as the Canticle declareth: That is, for the deuout soule dedicated vnto Gods seruice. This is a teat of comfort onely for the child to sucke, and fill himselfe withall, as the prophet Esaie testifieth. The soule that is drowned in sinne and pleasures of the world, cannot be partaker of this benefite, neither the hart repleniſhed with carnall cares and cogitations. For as Gods arke, and the idoll Dagon could not stand together vpon one altar: so cannot Christ and the world stand together in one hart. God sent not the pleasant Manna vnto the people of Israell, as long as their flower and chibbals of Egypt lasted: so neither will he send this heauenlie consolation vnto thee, vntill thou haue rid thy selfe of the cogitations of vanitie.

The waie to come to spirituall consolation. Psal. 67. Cant. 1. Esai. 66. 1. Reg. 5. Ioh. 8. 14. 15. 16. 1. Ioh. 2. Exod. 16.

He is a wise merchant, though a liberall: he will not giue a taste of his treasure, where hee knoweth there is no will to buie. Resolue thy selfe once indeede to serue God, and thou shalt then feele this ioie that I talke of, as manie thousandes before thee haue done, and neuer yet anie man was heerin deceiued. Moses first ran out of Egypt, to the hils of Madian, before God appeared vnto him: and so must thy soule go out of worldlie vanitie, before shee can looke for these consolations. But thou shalt no sooner offer thy selfe thoroughlie to Gods seruice, then thou shalt find intertainment aboue thy expectation. For that his loue is more tender indeede vpon them that come newlie to his seruice, then vpon those which haue serued him of olde, as he sheweth plainly by the parable of the prodigall sonne: whom hee cherished with much more dalliance and good cheeres, then he did the elder brother, which had serued him of long time. And the causes heereof are two: the one for the ioie of the new gotten seruant, as is expressed by Saint Luke in the text: the other, least he finding no consolation at the beginning, should turne backe to Egypt againe: as God by a figure in the children

Exod. 2.

Luk. 15.

Beginners chiefly cherished with spirituall consolation.

children of Israell declareth manifestlie
in these wordes; *When Pharao had let go* Exod. 13.
the people of Israell out of Egypt: God brought them not by the countrie of the Philistines, which was the neerest waie, thinking with him selfe that it might repent them if they should see warres straightwaie rise against them, and so should returne into Egypt againe. Vpon which two causes thou maiest assure thy selfe of singular consolations and comforts in the seruice of God (if thou wouldest resolue thy selfe thereunto) as all other men haue found before thee: and by reason thereof haue proued the waie not hard, as worldlie men imagine it: but most easie, pleasant, and comfortable, as Christ hath Matth. 1
promised.

17 After this priuilege of internal consolation insueth another, making the seruice of God pleasant, which is the testimonie of a good conscience, whereof Saint Paul made so great account, as he called it *His glorie*. And the holie Ghost 2. Cor. 1.
saith of it further, by the mouth of the wise man; *Secura mens quasi iuge conuiuium:* A secure minde, or a good conscience is a perpetuall feast. Of which we may inferre, that the vertuous man hauing alwaies this secure mind, and peace Pro. 15.

5 *The quiet conscience*

of

of conscience, liueth alwaies in festiuall glorie, and glorious feasting. And how then, is this life hard or vnpleasant, as you imagine? On the contrarie side, the wicked man hauing his conscience vexed with the priuitie of sinne, is alwaies tormented within it selfe, as wee reade
Gen.4. that Cain was, hauing killed his brother
1.Mac.6. Abel: and Antiochus, for his wickednes
Matt.27. done to Ierusalem: and Iudas, for his
Acts.1. treason against his master: and Christ signifieth it generally of all naughtie men, when he saith; that *They haue a worm*
Mark.9. *which gnaweth their conscience within.* The reason whereof the Scripture openeth in
Ep.7. another place, when it saith; *All wickednes is full of feare, giuing testimonie of damnation against it selfe: and therefore a troubled conscience alwaie suspecteth cruell matters.* That is, suspecteth cruell things to be imminent ouer it selfe, as it maketh account to haue deserued. But yet further, aboue all other holie Iob most liuelie setteth foorth this miserable state of
Iob.15. wicked men in these words; *A wicked man*
The trouble *is prooued all the daies of his life, though the*
of an euill *time be vncertaine how long he shall play the*
conscience. *tyrant: the sounde of terror is alwaies in his eares, and although it be in time of peace, yet he alway suspecteth some treason against him*

he

he beleeueth not that he can rise againe from darkenes to light: expecting on euerie side the sword to come vppon him. When hee sitteth downe to eate he remembreth that the day of darknes is readie at hand for him: tribulation terrifieth him, and anguish enuironeth him euen as a king is inuironed with soldiers when he goeth to war.

18 Is not this a maruellous description of a wicked conscience vttered by the holy Ghost himselfe? What can bee imagined more miserable thē this man; which hath such a butcherie and slaughter house within his owne heart? What fears, what anguishes are here touched? S. Chrysostom discourseth notablie vpon this point. Such is the custome of sinners (saith hee) that they suspect all thinges: doubt their owne shadowes; they are afearde at euery little noyse: & they thinke euery man that commeth towardes them, to come against them. If men talke together, they thinke they speake of their sins. Such a thing sinne is, as it bewrayeth it selfe, though no man accuse it; condemneth it selfe, though no man beare witnes against it; it maketh alwaies the sinner fearful, as iustice doth the contrarie. Heare howe the Scripture doth describe the sinners feare, and the

Hom. 8. ad Pop. Antiochenum.

iust

Pro. 28. iust mans libertie; *The wicked man flieth though no man pursue him* (saith the Scripture.) Why doth hee flie if no man doe pursue him? For that he hath within his conscience an accuser pursuing him, whom alwaies he carryeth about him. And as he cannot flie from himselfe: so cannot hee flie from his accuser within his conscience: but wheresoeuer he goeth he is pursued and whipped by the same, and his wound incurable. But the iust man is nothing so: *The iust man* (saith Salomon) Pro. 28. *is as confident as a Lyon.* Hitherto are the words of S. Chrysostome.

6 *The hope of vertuous men.*

19 Whereby as also by the Scriptures alledged, wee take notice yet of another prerogatiue of vertuous life, which is hope or confidence, the greatest treasure, the richest iewell, that Christian men haue left them in this life. For by this we passe through all afflictions, all tribulations and aduersities, most ioyfully as S. Iames signifieth. By this we Iac. 1. Rom. 5. fly with S. Paule; *Wee do glorie in our tribulations: Knowing that tribulation worketh patience, and patience proofe, and proofe hope, which confoundeth vs not.* This is our most strong and mightie comfort: this is our sure anchor in all tempes- Heb. 6. tuous times, as S. Paul saith; *We haue a most*

strong

ſtrõg ſolace (ſaith he) *by which we do flie vnto the hope repoſed, to lay hands on the ſame: which hope we hold as a ſure and firme anchor of our ſoul.* That is that noble, *Galea ſalutis*, the head-peace of ſaluation, as the ſame Apoſtle calleth it, which beareth off all the blowes that this worlde can lay vpon vs. And finally, this is the onely reſt ſet vp in the heart of a vertuous man: that come life, come death, come health, come ſickneſs: come wealth, come pouertie, come proſperitie, come aduerſitie, come neuer ſo tempeſtuous ſtormes of perſecution, he ſitteth downe quietly, and ſaith calmely with the prophet: *My truſt is in God, and therefore I fear not what fleſh can do vnto me.* Nay further with holy Iob amidſt all his miſeries he ſaith: *Si occiderit me, in ipſo ſperabo:* If God ſhould kill mee: yet woulde I truſt in him. And this is (as the Scripture ſaid before) to bee as confident as a Lion, whoſe propertie is to ſhew moſt courage, when he is in greateſt perill, & neereſt his death.

Epheſ. 6. 1. Theſ. 1. Pſal. 53. Iob. 13.

20 But now as the holy Ghoſt ſayth, *Non ſic impij, non ſic.* The wicked cannot ſay this: they haue no part in this confidence, no intereſt in this conſolation: *Quia ſpes impiorum peribit*, ſaith the Scripture:

Pſal 1. Pro. 10.

ture: The hope of wicked men is vaine
Pro. 11. and shall perish. And againe: *Prestolatio impiorum furor*: The expectation of
Iob. 11. wicked men is furie. And yet further: *Spes impiorum abominatio animæ:* The hope of wicked men is abomination, & not a comfort vnto their soule. And the reason hereof is double. First, for that in very deed (though they say the contrarie in wordes) wicked men do not put their hope and confidence in God; but in the world & in their riches: in their strength,
Ier. 17. friends and authoritie: and finally, in the *deceiuing arme of man.* Euen as the pro-
Esai. 28. phet expresseth in their person, when hee saith: *We haue put a lie for our hope.* That is, we haue put our hope in things transitorie, which haue deceiued vs; and this
Sap. 5. is yet more expressed by the Scripture, saying: *The hope of wicked men is as chaffe, which the wind bloweth away, & as a bubble of water which a storme disperseth: and as a smoke which the wind bloweth abroad: and as the remembrance of a ghest that stayeth but one day in his Inne.* By all which metaphors, the holie Ghost expresseth vnto vs both the vanitie of the things; wherein indeed the wicked doe put their trust, and how the same fayleth them after a little time, vpon euery small occasion of

aduer-

aduersitie that falleth out. Esay 30. and 36.

21 This is that also which God meaneth, when he so stormeth & thundereth against those which go into Egypt for helpe, & do put their confidence in the strength of Pharao, accursing them for the same: and promising that it shal turne to their own confusion: which is properly to be vnderstood of al those, which put their chiefe confidence in worldly helps: as all wicked men do, whatsoeuer they dissemble in words to the contrarie. For which cause also of dissimulation, they are called hypocrits by Iob: For whereas the wise man saith; *The hope of wicked men shall perish*: Iob saith; *The hope of hypocrits shall perish*. Calling wicked men hypocrites, for that they saie, they put their hope in God, whereas in deede they put it in the worlde. Which thing beside the Scripture, is euident also by experience. For with whom doth the wicked man consult in his affaires and doubts? With God principally or with the world? Who doth he seeke to in his affliction? Whom doth he call vpon in his sicknes? From whom hopeth he comfort in his aduersity? To whom yeldeth he thanks in his prosperity? When a worldly man taketh in hande anie worke of importaunce, doth

Ier. 17. 48. Prou. 10. Iob. 8.

doth he first consult with God about the euent thereof? Doth hee fall downe on his knees, and aske his aide? Doth hee refer it wholy and principally to his honour? If he do not: how can he hope for aide therein at his handes? Howe can hee repaire to him for assistance, in the dangers and lets that fall out about the same? How can hee haue any confidence in him, which hath no part at all in that worke? It is hypocrisie then (as Iob truelie saith) for this man to affirme that his confidence is in God: whereas indeede, it is in the worlde: it is in Pharao: it is in Egypt: it is in the arme of man: it is in a lie. Hee buildeth not his house with the wise man vpon the rocke: but with the foole vpon the sands: and therfore (as Christ well assureth him:) *When the raine shall come, and the floods descend, & winds blow, and all together shal rush vpon the house* (which shall be at the hower of death) *then shal this house fall, and the fall of it shall bee great*. Great for the change that he shall see: great, for the great horror which hee shall conceiue: great, for the great miserie which hee shall suffer: great, for the vnspeakeable ioies of heauen lost: great, for the eternall paines of hell fallen into: great euerie way assure

Matt. 7.

sure thy selfe (deere brother) or else the mouth of God woulde neuer haue vsed this word, great: and this is sufficient for the first reason, why the hope of wicked men is vaine: for that indeed they put it not in God, but in the world.

22 The second reason is, for that albeit they should put their hope in God, (yet liuing wickedly) it is vaine, and rather to bee called presumption then hope. For vnderstanding whereof, it is to be noted; that as there are two kinds of faith recounted in Scripture (the one a dead faith, without good workes, that is, which beleeueth all you say of Christ, but yet obserueth not his commaundement; the other a liuely, a iustifying faith, which beleeueth not onelie, but also worketh by charitie, as Saint Pauls wordes are:) so are there two hopes following these two faithes: the one of the good proceeding of a good conscience, whereof I haue spoken before; the other of the wicked, resting in a guiltie conscience, which is in deede no true hope, but rather presumption. This S. Iohn prooueth plainely, when hee saith, *Brethren, if our harts reprehend vs not, then haue we confidence with God.* That is, if our hart bee not guiltie of wicked life. And the

VVicked men cannot hope in God.

Iac. 2.
Matt. 7.
1. Cor. 13. and 15.
Rom. 1.
Gal. 3.
Eph. 2.

1. Ioh. 3.

the wordes immediatly following doe more expresse the same, which are these; *Whensoeuer we aske we shall receiue of him, for that we keepe his commandements, and do those things which are pleasing in his sight.* 1. Tim. 1. The same confirmeth S. Paul when he saith, that *The ende of Gods commaundements is charitie from a pure hart, and a good conscience.* Which words, Saint Austen expoundinge in diuers wordes, and in diuers places of his workes, prooueth at large, that without a good conscience there is no true hope that can bee conceiued. S. Austen, lib. de doct. Christ. ca. 37 Saint Paule (saith hee) addeth (from a good conscience) because of hope: for hee which hath the scruple of an euill conscience, despaireth to attaine that which hee beleeueth. And againe; Euerie mans hope is in his own conscience, according as hee feeleth himselfe to loue God. S. Austen in Prefat. Psal. 31. And againe, in anothor booke, The Apostle putteth a good conscience for hope, for he onelie hopeth which hath a good conscience: and hee whom the guilt of an euill conscience doth pricke retireth backe from hope, and hopeth nothing but his owne damnation. I might heere repeate a great manie more priuiledges and prerogatiues of a vertuous lyfe, which

make the same easie, pleasant, and comfortable, but that this chapter groweth to bee long: and therefore I will onelie touch (as it were in passing by) two or three of the other pointes of the most principal: which notwithstanding would require large discourses to declare the same according to their dignities. And the first is the inestimable priuiledge of libertie and freedome, which the vertuous do enioie aboue the wicked, accordinge as Christ promiseth in these wordes, *If you abide in my Commandements, you shall bee my schollers indeed, and you shall knowe the truth, and the truth shall set you free*. Which wordes Saint Paul as it were expounding, saith, *Where the spirite of the Lorde is, there is freedome*. And this freedome is ment, from the tyrannie and thraldome of our corrupt sensualitie aud concupiscence, whereunto the wicked are so in thraldome as there was neuer bondman so in thraldome to a most cruell and mercilesse tyrant. This in part may be conceiued by this one example. If a man had maried a rich, beautifull & noble gentlewoman, adorned with all gifts and graces, which may bee deuised to bee in a woman: and yet notwithstandinge shoulde bee so

Libertie of the soule.

Iob. 8.
2. Cor. 3.

An example to expresse the bondage of wicked men to their sensualitie.

so sotted and intangled with the loue of some foule and dishoneſt begger, or seruile maide of his house, as for her sake to abandon the company and friendship of the saide wife: to spende his time in daliance and seruice of his base woman: to run, to go, to stande at her appointment; to put all his liuing and reuenues into her handes, for her to consume and spoil at her pleasure: to deny her nothing but to waite and serue her at her becke: yea, and to compell his said wife to doe the same: woulde you not thinke this mans life miserable and most seruile? And yet surely, the seruitude whereof we talke, is farre greater, and more intolerable then this. For no woman or other creature in the worlde, is, or can bee of that beautie or nobilitie, as the grace of Gods spirit is, to whom man by his creation was espoused, which notwithstanding wee see abandoned, contemned, and reiected by him, for the loue of sensualitie her enemie, and a most deformed creature in respect of reason: in whose loue notwithstanding, or rather seruitude, wee see wicked men so drowned, as they serue her day and night with all paines, perils, and expenses, and doe constraine also the good motions of Gods

Gods spirit to giue place at euerie becke and commandement of this newe mistresse. For wherefore do they labour? Wherefore do they watch? Wherefore do they heape riches together? but onely to serue their sensualitie, and her desires: Wherefore do they beate their braines? but onely to satisfie this cruel tirant and her passions.

23 And if you will see indeede how cruell and pitifull this seruitude is: consider but some particular examples thereof. Take a man whom shee ouerruleth in any passion: as for example, in the lust of the flesh: and what paines taketh hee for her? How doth hee labour? How doth hee sweate in this seruitude? How mightie and strong doth hee feele her tyrannie? Remember the strength of Sampson, the wisedome of Salomon, the sanctitie of Dauid ouerthrowne by this tyrannie. Iupiter, Mars, and Hercules, who for their valiant acts otherwise were accounted Gods of the Painims, were they not ouercome and made slaues by the inchantment of this tyrant? And if you will yet further see of what strength shee is, and howe cruelly she executeth the same vpon those that Christ hath not deliuered from her bondage: *The miserie of a man ruled by sensualitie.* 1.Reg.11. Iudg.14. 3.Reg.11.

dage: consider (for examples sake in this kinde) the pittifull case of some disloyall wife, who, though she knowe that by cõmitting adulterie, shee runneth into a thousande dangers and inconueniences (as the losse of Gods fauour, the hatred of their husbande, the danger of punishment, the offence of her friendes, the vtter dishonour of her person (if it bee knowen) and finally the ruine and perill of bodie and soule) yet to satisfie this tyrant, shee will venter to commit the sin, notwithstanding any dangers or perils whatsoeuer.

An ambitious man.

24 Neither is it onely in this one point of carnall lust, but in all other, wherein a man is in seruitude to this tyrant, and her passions. Looke vpon an ambitious or vain-glorious man, see how hee serueth this mistresse: with what care and diligence he attendeth her commandement, that is, to folow after a little wind of mens mouthes: to pursue a little feather flying before him in the aire: you shall see that he omitteth no one thing, no one time, no one circumstance for gaining thereof. He riseth betime, goeth late to bed: trotteth by daie, studieth by night: heere he flattereth, there hee dissembleth: heere he stowpeth, there he looketh

looketh big: heere hee maketh friends, there hee preuenteth enemies. And to this onely end hee referreth all his actions, and applieth all his other matters: as his order of life, his companie keeping, his sutes of apparell, his house, his table, his horses, his seruants, his talke, his behauior, his iests, his lookes, and his verie going in the streete.

15 In likewise he that serueth his Ladie in passion of couetousnesse: what a miserable slauerie doth he abide? His hart being so walled in prison with money, as he must only thinke thereof, talke thereof, dreame thereof, and imagine onely newe waies to get the same, and nothing else. If you shoulde see a Christian man in slauerie vnder the great Turke, tied in a gallie by the legge with chaines there to serue by rowing for euer; you could not but take compassion of his case. And what then shall wee do to the miserie of this man, who standeth in captiuitie to a more base creature then a Turke, or any other reasonable creature, that is, to a peece of mettal, in whose prison he lieth bound, not only by the feete, in such sort as hee may not go anie where against the commoditie and commandement of the same; but *A couetous man.*

also by the hands, by the mouth, by the eies, by the eares, and by the hart, so as he may neither do, speake, see, heare, or thinke anie thing, but the seruice of the same: Was there euer seruitude so great as this? Doth not Christ say truly now, Ioh. 8. *Qui facit peccatum, seruus est peccati*: Hee Rom. 6. that doth sin, is a slaue vnto sin? Doth not S. Peter say well, *A quo quis superatus est huius & seruus est*: A man is a slaue to 2. Pet. 2. that whereof he is conquered.

26 From this slauerie then are the vertuous deliuered, by the power of Christ, and his assistance: in so much, as they rule ouer their passions in sensualitie, and are not ruled thereby. This God promised by the prophet Ezechiell saying: Ezec. 34. *And they shall knowe that I am their Lord, when I shall breake the chaines of their yoke, and shall deliuer them from the power of those that ouer-ruled them before.* And this benefit holie Dauid acknowledged in himselfe, when hee vsed these most Psal. 90. effectuous words to God, *O Lord, I am thy seruant: I am thy seruant, and the child of thy handmaide: thou hast broken my bones, and I will sacrifice to thee the sacrifice of praise.* This benefit also acknowledgeth Saint Rom. 6. Paul, when he saith, that *Our old man was crucified, to the ende the bodie of sinne might*

be

be destroied, and we be no more in seruitude to sin; Vnderstanding by the old man, and the bodie of sin, our concupiscence, mortified by the grace of Christ in the children of God.

27 After this priuiledge of freedome followeth another of no lesse importance then this, and that is, a certaine heauenlie peace, and tranquilitie of minde, according to the saying of the prophet; *Factus est in pace locus eius*: His place is made in peace. And in another place; *Pax multa diligentibus legem tuam*: There is great peace to them that loue thy lawe. And on the contrarie side the prophet Esaie repeateth this sentence often from God; *Non est pax impijs dicit Dominus*: The Lorde saith; There is no peace vnto the wicked. And another prophet saith of the same men; *Contrition and infelicitie is in their waies, and they haue not knowen the waie of peace*. The reason of this difference hath beene declared before in that, which I haue noted of the diuersitie of good and euill men touching their passions. For the vertuous, hauing now (by the aide of Christ his grace) subdued the greatest force of their said passions, do passe on their life most sweetely & calmly, vnder the guide

Peace of minde.

Psal. 75.

Psal. 118.

Esa. 48. 57.

Psal. 13.

of his spirit, without any perturbations that much trouble them, in the greatest occurrents of this life. But the wicked men, not hauing mortified the said passions, are tossed and troubled with the same, as with vehement and contrarie winds. And therfore their state and condition is compared by Esaie to a tempestuous sea, that neuer is quiet, and by S. Iames, to a citie or countrie, where the inhabitants are at war & seditiō among themselues. And the causes hereof are two: first, for that the passions of concupiscence, being many and almost infinite in number, do lust after infinite thinges; and are neuer satisfied, but are like those bloodsuckers, which the wise man speaketh of, that crie alwaies; Giue, giue, and neuer ho. As for example: When is the ambitious man satisfied with honour? Or the incontinent man, with carnalitie? Or the couetous man with money? Neuer truely: and therefore, as that mother cannot but bee greatlie afflicted, which shoulde haue manie children crieing at once for meate, shee hauing no bread at all to breake vnto them: so the wicked man, being greedily called vpon, by almost infinite passions, to yeelde them their desires, must needs be vexed

Rom. 11.

Esay 57.

Iac. 3.

Two causes of disquietnes in wicked men.

Pro. 30.

and

and pitifullie tormented, especially, being not able to satisfie anie one of their smallest demands.

28 Another cause of vexation is, for that these passions of disordinate concupiscence, bee oftentimes one contrarie to the other, and do demand contrarie thinges, representing most liuely the confusion of Babell, where one toong spoke against another, and that in diuers and contrarie languages. So wee see oftentimes, that the desire of honor saith; Spend heere: but the passion of auarice saith; Holde thy hands. Lecherie saith; venture heere: but pride saith; No, it may turne to thy dishonor. Anger saith; Reuenge thy selfe heere: but ambition saith; It is better to dissemble. And finally, heere is fulfilled that which the prophet saith; *Vidi iniquitatē & contradictionem in ciuitate:* I haue seen iniquitie, and cōtradiction in the self same city. Iniquitie, for that all the demands of these passions are most vniust, in that they are against the word of God. Contradiction, for that one crieth against the other in their demands. From all which miseries God hath deliuered the iust hy giuing the his peace, *which passeth al vnderstāding* as the Apostle saith, & which the world can Gen. 11. Psal. 54. Philip. 4. Ioh. 14. 17 Matt. 10.

can neuer giue nor taste of, as Christ himselfe affirmeth.

29 And these manie causes may be alledged now (besides many others, which I passe ouer) to iustifie Christes words, that this yoke is sweete and easie: to wit, the assistance of grace; the loue of God; the light of vnderstanding from the holie Ghost; the internall consolation of the minde; the quiet of conscience; the confidence thereof proceeding; the libertie of soule and bodie; with the sweet rest of our spirits, both towards God, towards our neighbour, and towards our selues. By all which meanes, helps, priuiledges, and singular benefits, the vertuous are assisted aboue the wicked, as hath been shewed: and their waie made easie, light, and pleasant. To which also we may adde as the last, but not the least comfort, the expectation of reward: that is, of eternall glorie and felicitie to the vertuous: and euerlasting damnation vnto the wicked. O how great a matter is this, to comfort the one, if their life were painefull in godlines: and to afflict the other, amidst all their great pleasure of sinne! The labourer, when he thinketh on his good paie at night, is incouraged to go through, though it be paine-

Expectation of reward.

An example

full

full to him. Two that should passe together towards their countrie, the one to receiue honor for the good seruice done abroad; the other as prisoner to bee arraigned of treasons, committed in forraine dominions against his soueraigne, coulde not bee like merrie in their Inne vpon the waie, as it seemeth to me: and though he that stoode in danger shoulde sing, or make shewe of courage and innocencie, and set a good face vpon the matter: yet the other might well thinke, that his hart had manie a cold pull within him: as no doubt but all wicked men haue, when they thinke with themselues of the life to come. If Ioseph and Pharaos baker had knowen both their distinct lots in prison (to wit, that on such a daie the one shoulde bee called foorth to be made Lord of Ægypt, & the other to bee hanged on a paire of gallowes) they coulde hardlie haue beene equallie merry, whiles they liued together in time of their imprisonment. The like may be said, and much more truly, of vertuous and wicked men in this world. For when the one doth but thinke vpon the daie of death (which is to be the daie of their deliuerance from this prison) their harts cannot but leape for very ioy, con- Gen. 40. 41. 43.

sidering what is to insue vnto them after. But the other are afflicted, and fall into melancholie, as often as mention or remembrance of death is offered: for that they are sure that it bringeth with it their bane, according as the Scripture
Prou. 11. saith; *The wicked man being dead, there remaineth no more hope vnto him.*

30 Well then (deer brother) if all these things be so, what should stay thee now at length to make this resolution, which I exhort thee vnto? Wilt thou yet say (notwithstanding all this) that the matter is heard, and the way vnpleasant? Or wilt thou beleeue others that tell thee so though they knowe lesse of the matter, then thy selfe? Beleeue rather the
Matt. 11. word and promise of Christ, which assureth thee the contrarie: beleeue the reasons before alleadged, which doe prooue it euidentlie: beleeue the testimonie of them which haue experienced it in themselues (as of king Dauid, Saint Paule, and S. Iohn the Euangelist, whose testimonies I haue alledged before of their owne proofe) beleeue many hundreds, which by the grace of God are conuerted dailie in Christendome from vicious life, to the true seruice of God: all which do protest themselues to

haue

haue found more then I haue said or can saye in this matter.

31 And for that thou maiest replie heere, and saie, that such men are not *where thou art, to giue this testimonie of their experience: I can, and do assure thee, vpon my conscience before God, that I haue talked with no small number of such my selfe, to my singular comfort, in beholding the strong hand and exceeding bountifulnes of Gods sweetnes towards them in this case. O (deere brother) no toong can expresse, what I haue seene heerein: and yet saw I not the least part of that which they felt. But yet this may I say: that those which are knowen to be skilfull, and to deale so sincerelie withall, that others disburden their consciences vnto them for their comfort or counsell, as some part of those where of the prophet saith, that *They worke in multitude of waters, and do see the marueils of God in the depth*: In the depth (I saie) of mens consciences vttered with infinite multitudes of teares, when God toucheth the same with his holie grace. Beleeue me (good Reader) for I speake in truth before our Lord Iesus, I haue seene so great and exceeding consolations, in diuers great sinners after their

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Psal. 106.

conuersion, as no hart can almost conceiue, & the harts which receiued them, were hardly able to containe the same: so abundantly stilled downe the heauenlie dew from the most liberall and bountifull hand of God. And that this may not seeme strange vnto thee, thou must know, that it is recorded of one holie man called Effrem, that he had so marueilous great consolations after his conuersion, as he was often constrained to crie out to God; O Lord, retire thy hand from me a little, for that my hart is not able to receiue so extreme ioie. And the like is written of S. Barnard: who for a certaine time after his conuersion from the world, remained as it were depriued of his senses by the excessiue consolations he had from God.

Gosf. in vita Bern.

32 But yet if all this cannot moue thee, but thou wilt still remaine in thy distrust, heare the testimonie of one, whom I am sure thou wilt not discredite, especially speaking of his owne experience in himself. And this is the holie martyr and Doctor S. Cyprian, who writing of the verie same matter to a secret friend of his, called Donatus, confesseth that he was before his conuersion of the same opinió that thou art of: to wit, that it

Lib. epist. 1.

it was impossible for him to change his maners, and to find such comfort in a vertuous life as after he did: being accustomed before to all kind of loose behauiour. Therefore hee beginneth his narration to his friend in this sort; *Accipe quod sentitur antequam discitur*. Take that which is felt, before it be learned: & so followeth on with a large discourse, shewing that he prooued not by experience which he could neuer beleeue before his conuersion, though God had promised the same. The like writeth S. Austen of himselfe in his books of Confession: shewing that his passions would needes persuade him before his conuersion, that he should neuer be able to abide the austeritie of a vertuous life, especially touching the sins of the flesh, (wherein he had liued wantonly, vntill that time) it seemed impossible that he could euer abandon the same, and liue chastely: which notwithstanding he felt easie, pleasant, and without difficultie afterwarde. For which he breaketh into these words; My God, let me remember & confesse thy mercies towards me: let my verie bones reioice & saie vnto thee: *O Lord, who is like vnto thee? Thou hast broken my chaines, and I will sacrifice vnto thee a sa-*

Lib. 6. conf. cap. 12.

Lib. 8. conf.

Psal. 34.

Psal. 115.

a sacrifice of thankesgiuing. These chaines were the chains of concupiscence, whereby he stood bounden in captiuitie before his conuersion, as he there confesseth: but presently thereupon he was deliuered from the same by the helpe of Gods most holie grace.

33 My counsell should be therfore (gentle Reader) that seeing thou hast so many testimonies, examples, reasons, and promises of this matter, thou shouldest at least proue once by thy own experience, whether this thing be true or no: especially seeing it is a matter of so great importance, and so woorthy thy triall: that is, concerning so neer thine eternall saluation as it doth. If a meane fellow should come vnto thee, and offer for hazarding of one crowne of gold, to make thee a thousand by Alchimie: though thou shouldest suspect him for a cosoner, yet the hope of gain being so great, and the aduenture of so small losse: thou wouldest go nigh for once to proue the matter. And how much more shouldest thou do it in this case, where by proofe thou canst leese nothing: & if thou speed well, thou maist gaine as much as the euerlasting ioy of heauen is woorth.

34 But yet heere by the way, I may not let

let passe to admonish thee of one thing, which the ancient fathers and Saints of God that haue passed ouer this riuer before thee (I mean the riuer diuiding betweene Gods seruice & the world) do affirme of their own experience: & that is, that as soone as thou takest this worke or resolution in hand, thou must expect assaults, combats, and open war within thy selfe as Saint Cyprian, Saint Austen, Saint Gregorie, and Saint Barnard doe affirme, & vpon their owne proofe. This do Cyril and Origen shew in diuers places at large. This doth Saint Hilarie proue by reasons and examples. This doth the wiseman forewarn thee of, willing thee; *When thou art to come to the seruice of God, to prepare thy mind vnto temptation.* And the reason of this is, for that the diuel possessing quietly thy soule before, lay still, and sought only meanes to content the same, by putting in new and new delights, and pleasures of the flesh. But when hee seeth thou offerest to go from him: he beginneth straight to rage, and to mooue sedition within thee, and to tosse vpp and downe both heauen and earth, before he will leese his kingdome in thy soule. This is euident by the example of him, whom Christ comming downe

Resistance at the beginning.

Cyp. l. 1 c. 1
Aug. lib. 1. doct. c. 23.
Greg. l. Mo 4. c. 24. l. 3 cap. 18.
Ber. in Ps. 9
Cyr. lib. de ora.
Orig. hom. in Exod. & Leuit. & I Iosua.
Hil. in Ps. 118.
Eccle. 2
Mark. 9.

Mark.

downe from the hill after his transfiguration, deliuered from a deafe and dumb spirit. For albeit the Deuill would seeme neither to heare nor speake, while hee possessed that bodie quietlie: yet when Christ commaunded him to go out, hee both heard and cried out, & did so teare and rent that poore bodie before he departed, as all the standers by thought him indeed to bee dead. This also in figure was shewed by the storie of Laban, who * neuer persecuted his sonne in law Iacob, vntill he would depart from him. And yet more was this expressed in the doings of Pharao, who after once he perceiued that the people of Israel ment to depart from his kingdome, neuer ceased greeuously to afflict them (as Moses testifieth) vntill God vtterly deliuered them out of his hands, with the ruine & destruction of all Egypt their enemies. Which euent the holy doctors & Saints of the Church, haue expounded to be a plaine figure of the deliuerie of soules from the tirannie of the Deuill.

Gen. 31. B He was [illegible]rie greeuous vnto [illegible]m before [illegible] he did [illegible] follow [illegible]er him in [illegible]stile man[illegible]r till he [illegible]parted [illegible]om him. [illegible]xod. 5.

35 And now if thou wouldest haue a liuely example of all this that I haue said before, I could alledge thee manie: but for breuitie sake, one onely of Saint Austens conuersion shall suffice, testified by

[illegible]he conuersion of [illegible] Austen.

by himselfe in his bookes of confession. It is a maruellous example, and containeth many * notable and comfortable points. And surely whosoeuer shall but reade the whole at large, especially in his sixt, seuenth and eight bookes of his confessions, shall greatly bee moued and instructed thereby. And I beseech the Reader that vnderstandeth the Latine tongue, to view ouer, at least but certaine chapters of the eight booke, where this saints finall conuersion (after infinite combats) is recounted. It were too long to repeat heere, though indeed it be such matter as no man need to bee wearie to heare it. There he sheweth how he was tossed & trobled in this conflict between the flesh and the spirite, betweene God drawing on the one side, and the world, the flesh, and the Diuel, holding back on the other part. He went to Simplicianus a learned old man, & deuout Christian: he went to S. Ambrose bishop of Millan: and after his conference with them, hee was more troubled then before. He consulted with his companions, Nebridius, and Alipius: but all would not ease him. Till at the length a Christian courtier & captaine, named Pontition, had by occasion tolde him & Alipius of the vertu-

ous

B.

* Yet some points of t[illegible] story at la[illegible] are such, a[illegible] that a ma[illegible] may afwe[illegible] doubt the readines o[illegible] Satan to i[illegible] lude and d[illegible] ceiue: as b[illegible] hold to ou[illegible] comfort t[illegible] goodnes o[illegible] God in his conuersion *Lib. 8. confessi. c. 1. & 2.*

B. This kind monasti- ll or pri- te life as very cient and ch as the me and e- ate of the hurch re- ired then: t that hich after place ereof rang vp nong vs, s of later ne, and ing at the st far vn- ke to the her, the nger it od did twith- nding ll degene- e more d more, at the gth it w intol- able. Cap. 7. Cap. 1.

ous life that Saint Anthonie led, who a little before had professed * a priuate & a solitarie life in Egypt: as also others (hee then heard) did euen in Millan it selfe, where then he was. Which when he had heard, then withdrawing himselfe aside, hee had a most terrible combate with himselfe. Wherefore he writeth thus: what did I not say against my selfe in this conflict? How did a I beate and whip mine owne soule, to make her follow thee (O Lord?) But she helde backe, she refused and excused her selfe: and when all her argumentes were conuicted, she remained trembling and fearing as death to bee restrained from her loose custome of sinne. Whereby she consumed her selfe euen vnto death. After this hee went into a garden, with Alipius his companion: and there cryed out vnto him: b *Quid hoc est? quid patimur? Surgunt indocti, & cœlum rapiunt, & nos cum doctrinis nostris, sine corde, ecce vbi volutamur in carne & sanguine.* What is this? (Alipius) what suffer wee vnder the tirannie of sin? Vnlearned men (such as Anthonie and others: for he was altogither vnlearned) do take heauen by violence: and we with all our learning, without hearts,

be-

behold how we lie groueling in flesh and blood. And hee goeth forwarde in that place shewing the woonderful & almost incredible tribulations that hee had in this fight that daie. After this hee went foorth into an orchard: and there he had yet a greater conflict. For there all his pleasures past represented themselues before his eies, saying, *Demittes ne nos, & a momento isto non erimus tecum vltra in æternum, &c.* What wilt thou depart from vs? And shall we be with thee no more for euer, after this moment? shall it not be lawfull for thee to doe this or that no more hereafter? And then (saith S. Austen) O Lord, turne from the mind of thy seruant, to thinke of that, which they obiected to my soul: what filth, what shamfull pleasures did they laie before mine eies? At length he saith, that after long & tedious combats, a maruelous tempest of weeping came vpon him: & being not able to resist he ran away from Alipius, & cast himselfe on the ground vnder a fig tree, and gaue full scope vnto his eies, which brought foorth presentlie whole fluds of teares. Which after they were a little past ouer, he began to speak to God in this sort; *Et tu Domine, vsquequo? quàm diu, quàm diu? cras & cras? quare non modo?*

Marke this gentle Reader.

Cap. 10.

Lib. 1, c. 12.

quare

quare non hac hora finis est turpitudinis meæ? O Lord, howe long, wilt thou suffer mee thus? How long, how long shall I saie, to morrow, to morrow? Why shoulde I not do it now? Why should there not bee an end of my filthy life, euen at this howre? And after this followeth his finall and miraculous cõuersion, together with the conuersion of Alipius his companion, which becausse it is set downe briefely by himselfe, I will recite his owne words, which are as followeth immediately vpon those which went before.

S. Austens finall conuersion by a voice from heauen.

38 I did talke this to God, and did weepe most bitterlie, with a deepe contrition of my hart: and behold I heard a voice, as if it had bin of a boy or maide singing from some house by, and often repeating: Take vp and read, take vp & read. And straight waie I changed my countenance, and began to thinke most earnestly with my selfe, whether children were woont to sing anie such thing, in anie kinde of game that they vsed: but I neuer remember, that I had heard anie such thing before. Wherefore repressing the force of my teares, I rose, interpreting no other thing, but that this voice came from heauen, to bid me open the book that I had with me (which

was

was S. Paules Epistles) and to reade the first Chapter that I shoulde finde. For I had heard afore of S. Antonie, howe hee was admonished to his conuersion, by hearing a sentence of the Gospell, which was read, when he by occasion cam into the church: and the sentence was, *Go, and sell all thou hast, and giue to the poore, & thou shalt haue a treasure in heauen: & come and followe me.* Which saying S. Anthonie taking as spoken to him in particular, was presently conuerted to *thee (O Lord.) Wherefore I went in hast to the place where Alipius sate, for that I had left my booke there when I departed: I snatched it vp, and opened it, and reade in silence the first Chapter that offered it selfe vnto mine eies: and therein were these words: a *Not in banketing, or in drunkennes: not in wantonnes and chamber works: not in contention and emulation: but doe you put on the Lorde Iesus Christ: and do you not performe the prouidence of the flesh in concupiscence.* Further then this sentence I

S. Anthonie conuersion. Athanasius in vita Anthonij.

Matt. 19.

B.

* In such things as are peculiar or proper to some as this was, there can be no generall rule drawn vnto others that can stand by vndoubted warrant,

without some speciall calling besides, and so may it well be doubted whether S. Anthonie had on that place sufficient groundeworke of those his doings, vnlesse he had some speciall motion besides. It was otherwise with Saint Augustine, whose conuersion was not, but to such thinges as we are all bounden vnto, and vpon such a place as speaketh to all. a Rom. 13.

would

would not reade, neither was it needfull. For presently with the ende of this sentence, as if the lyght of securitie had beene powred into my hart, all the darkenesse of my doubtfulnesse fled awaie. Whereupon putting in my finger, or some other signe (which now I remember not) vpon the place, I closed the booke, and with a quiet countenance opened the whole matter to Alipius. And hee by this meanes vttered also that which nowe wrought in him (which I before knewe not) he desired that hee might see what I had read; and I shewed him. He marked it al, and went further also then I had read. For it followeth in Saint Paul (which I knew not)
Rom. 14. *Take vnto you him that is yet weake in faith.* Which Alipius applyed vnto himselfe, and opened his whole state of doubtfulnesse vnto mee. But by this admonition of Saint Paul, he was established, and was ioyned to mee in my good purpose, but yet calmely, and without anie troublesome cunctation, according to his nature and manners, whereby hee differed alwaies greatly from mee, in the better part.

Her name was Monica: a verie folie

37 After this we went to my mother, wee tell her the matter: shee reioiceth

wee

we recite vnto her the order of the thing: shee exulteth and triumpheth, and blessed thee (O Lord, which art more strong, and liberall, then wee can aske or vnderstande) for that shee sawe now much more graunted to her from thee, touching mee, then she was wont to aske with her pitifull and lamentable sighes. For thou hadst so conuerted mee nowe to thee, that I neuer sought for wife, nor any other hope at all of this worlde: liuing and abiding in that * rule of faith, in which thou didst reueale mee vnto her so manie yeeres before. And so thou didst turne her sorow now into more abundant ioy then she coulde wishe; and into much more deere and chaste ioie, then shee coulde require by my children her nephews, if I had taken wife. O Lord I am thy seruant, I am nowe thy seruant, and childe of thy handmaide, thou hast broken my chaines, and I will sacrifice to thee therefore a sacrifice of praise. Let my hart and toonge praise thee, and let my bones say to thee. O Lord, who is like vnto thee? a Let them say it (O Lord) and do thou make answere (I beseech thee) and say to my soule; *I am thy saluation.* Hetherto are Saint Austens wordes.

Woman as he sheweth lib. 9. c. 9. 10. 11. 12. 13.

B.

* Which was but a more carefull endeuor in the way of godlines, such as was not vsed of the cómon sort. And so is this example of his, no patronage to any of our late monasteries or rules, that were laden with loosenes and superstition: which notwithstãding some would gladly defend by this rule of his.

a *Lib. 9. ca.*

38 In this maruellous example of this famous mans conuersion, there bee diuerse thinges to bee noted, both for our comfort, and also for our instruction. First is to bee noted the great conflicte hee had with his ghostlie enemie before hee could get out of his possession and dominion. Which was so much the more (no doubt) for that hee was to be so great a pillar afterwarde in Gods Church. And wee see, Alipius found not so great resistance, for the enemie sawe there was much lesse in him, to hurt his kingdom, then in Austen. Which ought greatlie to animate them, that feele great resistaunce, and strong temptations against their vocation: assuring themselues, that this is a signe of grace and fauour, if they manfully go through. So was S. Paule called (as we read) most violentlie, being striken downe to the grounde, and made blinde by Christ before his conuersion: for that hee was a chosen vessell, to beare Christes name vnto the Gentiles.

39 Secondlie it is to be noted, that although this man had most stronge passions before his conuersion, and that in the greatest, and most incurable diseases, which commonlie afflict worldlie men:

men: as in ambition, couetousnes and sinnes of the flesh, as himselfe before confesseth: which maladies possessed him so strongly in deede, as he thought impossible (before his conuersion) euer to subdue and conquer the same: yet afterward he prooueth the contrary by the helpe of Gods omnipotent grace. Thirdlie also is to be noted, that hee had not only a good victorie ouer these passions, but also founde great sweetenes in the way of vertuous life. For a little after his conuersion he writeth thus, I could not bee satisfied (O Lorde) in those daies, with the maruellous sweetenesse which thou gaueste me: How much did I weepe * in thy hymnes and Canticles, being vehemently sturred vp with the voices of thy Church singing most sweetelie? Those voices did run into mine eares, and thy truth did melt into my hart, and thence did boile out an affection of pietie, and made teares to run from mee, and I was in most happie state with them.

Lib. 6. ca. 6. & 11.

Lib. 9. cap. 6

B. *When the people of God did sing their Psalmes of thankesgiuing and praises to God.

40 Fourthlie, is to bee noted for our instruction and imitation, the behauiour of this man about his vocation. First in searching and trying out the same by his repaire to S. Ambrose, Simplicianus

8. Austens diligence in trying out his vocation

plicianus, and others by reading the word of God, frequenting of good companie, and the like: which thou ought'est also (good Reader) to do, when thou feeleſt thy ſelfe inwardlie mooued: and not to lie dead as manie are wont, reſiſting openly the holie Ghoſt with all
Epoc. 3. good motions, and not ſo much as once to giue eare to the knocking of Chriſt at the doore of their conſciences. Moreouer Saint Auſten as wee ſee, refuſed not the meanes to knowe his vocation, but praied, wept, and oftentimes retired himſelfe alone from companie to talke with God in that matter. Which manie of vs will neuer doe: but rather do deteſt and flie all meanes, that may bring vs into thoſe cogitations of our
Lib. 9. ca. 2. conuerſion. Finallie Saint Auſten after hee had once ſeene cleerely the will and pleaſure of God, made no more ſtaie of the matter, but brake off ſtrongelie from all the world and vanities thereof: gaue ouer his Rhetoricke lecture at Millan: left all hope of promotion in the court, ann betooke himſelfe to ſerue God thoroughlie: and therefore no maruell, if hee receiued ſo great conſolation and aduancement from God afterwarde, as to bee ſo woorthie a mem-

amember in his Church. Which example is to be followed of all them that desire to keepe a good conscience, so farre foorth as ech mans condition and state of life permitteth.

43 And heare by this occasion, I may not let passe to aduertise thee good Reader, and also by Saint Austens example to forewarne thee, that whosoeuer meaneth to make this resolution throughly, must vse some violence at the beginning. For as fire if you rushe in vpon it with force, is easily put out, but if you deale softly, putting in one hande after another, you may rather hurt your selfe then extinguish the same: so is it without passions, who require manhood & courage for a time at the beginning, which whosoeuer shall vse, together with the other meanes thereunto appertaining, he shall most certainely finde that thinge easie, which now he thinketh heauie; and that most sweete, which now hee esteemeth so vnsauorie. For proofe whereof, as also for conclusion of this chapter, I will alledge a short discourse out of Barnard: who after his fashion prooueth the same fitlie out of the scriptures. Christ saith vnto vs; *Take my yoke, you shall finde rest.* This is a maruellous noueltie: but it

Violence to be vsed at the beginning of our conuersion.

Barn. in verba euangelij. Ecce nos reliquimus omnia, &c.

commeth from him which maketh all things new. He that taketh vp a yoke findeth rest: he that leaueth all, findeth an hundred times so much. He knew well this (I meane that man according to the hart of God) which a said in his Psalme, * *Doth the seate of iniquitie cleaue to thee (O Lord) which feignest a labour in thy cõmandements?* Is not this a feigned labor (deer brethren) in a commandement? I mean, a light burden, an easie yoke, an annointed crosse. So in old time he said to Abraham, b *Take thy sonne Isaac whom thou louest, and offer him vnto me a sacrifice.* This was a feigned labour in a commandement: for Isaac being offered he was not killed, but sanctified thereby. Thou therefore if thou hear the voice of God within thy hart, willing thee to offer vp Isaac (which signifieth ioie or laughter) feare not to obeie it faithfully and constantly: whatsoeuer thy corrupt affection iudgeth of the matter, be thou secure. Not Isaac, but the Ram shall die for it: thy ioie shall not perish, but thy stubborne onely, whose hornes are intangled with thornes, and cannot be in thee without the prickings of anxietie. Thy Lord doth but tempt thee as hee did Abraham, to see what thou wilt do. Isaac (that is, thy ioie

a Psal. 93. B.

* The place being better considered, it doth not appeare that Dauid so said; Nevertheless, that which Barnard doth gather out of it doth stand very wel with those wordes of Christ that therewithal he allegeth of the light burden and easie yoke.

b Gen. 22.

sole in this life) shal not die, as thou imagineſt, but shall liue: onely he must bee lifted vp vpon the wood, to the end thy ioy may be on high, and that thou maiſt glorie not in thine owne fleſh, but onely in the croſſe of thy Lorde, by whom thy ſelfe alſo art crucified: crucified (I saie) but crucified to the world: for vnto God thou liueſt ſtil, and that much more then thou didſt before. Gal. 3.

CHAP. II.

Of the second impediment, which is perſecution, affliction, and tribulation, whereby many men are kept from the ſeruice of God.

MAny there are in the worlde abroad, who either vppon theſe conſiderations before laide downe, or for that, they ſee ſome good men to liue as merilie as themſelues, are content to yeelde thus much, that in verie deede they eſteeme vertuous life to bee pleaſant ynough, to ſuch as are once entered in thereunto: and that in good ſooth for their owne parts they could bee content to followe the ſame, if they might do it with quiet and peace of all handes. But to requeſt

them vnto it in such time or place, or with such order and circumstances, as tribulation, affliction, or persecutiō may fall vpon them for the same: they thinke it a matter vnreasonable to be demaunded, and themselues very excusable, both before God and man, for refusing it. But this excuse is no better, then the other going before, of the pretended difficulties for that it standeth vpon a false grounde, as also vpon an vniust illation, made vpon that ground. The ground is this: That a man may liue vertuously, and serue God truly, with al worldlie ease, & without any affliction, tribulation, or persecution: which is false. For that, albeit externall contradictions, and persecutions bee more in one time then in another; more in this place then in that: yet can there not be any time or place without some, both externall, and internall. Which although (as I haue shewed before) in respect of the manifold helpes & consolations sent from God in counterpoize of the same, they seeme not hurtie nor vnpleasant vnto the godlie: yet are they in themselues both great and waightie, as would appeare if they fell vpon the wicked & impatient. Secondly the illation made vpon this grounde, is

vniust:

vniuſt: for that it alledgeth tribulation, as a ſufficient reaſon to abandon Gods ſeruice, which God himſelfe hath ordained for a meane to the contrarie effect: that is, to drawe men thereby vnto his ſeruice. For better declaration whereof (the matter being of verie great importance) I will handle in this chapter, theſe fower points. Firſt, whether it bee ordinarie for all that muſt be ſaued, to ſuffer ſome kinde of perſecution, tribulation, or affliction. Secondly, what are the cauſes why God (ſo louing vs as he doth) would chooſe and appoint ſo to deale with vs, here in this life. Thirdly, what principall reaſons of comfort a man may haue in tribulation. Fourthlie, what is required at his hands in that ſtate. Which fower points being declared, I doubt not but great light ſhall appeare in this whole matter, which ſeemeth to fleſhe and blood to be ſo ful of darknes and improbabilities.

Fower points to be handled in this chapter.

2 And touching the firſt, there needeth little proofe: for that Chriſt himſelfe ſaith to his diſciples, and by them to all other his ſeruants, *In mundo preſſuram ſuſtinebitis*: In the worlde you ſhall ſuſtaine affliction. And in another place; *In your patience ſhall you poſſeſſe your ſoules,*

Whether all good men muſt ſuffer tribulation or no.

Ioh. 16.

Luke 21.

That is, by suffering patiently in aduersities: which Saint Paule yet vttereth more plainly when he saith; *All those that will liue godlie in Iesus Christ shall suffer persecution.* If all, then none can be excepted. And to signifie yet further the necessitie of this matter, both Paule and Barnabas also did teach (as Saint Luke reporteth) *That we of necessitie must enter into the kingdome of God by many tribulations,* vsing the word *Oportet*, which signifieth a certaine necessitie. And Christ himselfe yet more reuealeth this secret, when hee saith to Saint Iohn the Euangelist; *That he chastiseth all those whom he loueth.* Which wordes the Apostle as it were expounding to the Hebrewes, saith; *Flagellat omnem filium quem recipit:* He whippeth euerie childe whom he receiueth. And the Apostle vrgeth this matter so farre in that place, as he affirmeth plainely, all those to be bastards, and no children of God, which are not afflicted by him in this life. The same position Saint Paule holdeth to Timothie, *Si sustinemus, & conregnabimus:* If wee suffer with Christ, we shall raigne with Christ, and no otherwise. Wherein also concurreth holie Dauid, when he saith; *Multæ tribulationes iustorum:* The iust are appointed

2. Tim. 3.

Acts. 14.

Apoc. 3.

Heb. 12.

Verse. 8.

2. Tim. 2.

Psal. 33.

ted to many tribulations.

3 The same might be prooued by manie other meanes, as by that Christ saith; *Hee came not to bring peace, but the sworde into the worlde.* Also by that Saint Paule saith; *That no man can be crowned except hee fight lawfullie.* But how can we fight, if we haue no enimie to oppugne vs? The same signifieth Christ in the Apocalyps, when hee repeateth so often, that heauen is onely for him that conquereth. The verie same is signified by the Ship, whereinto Christ entered with his Disciples, which was tossed and tumbled as if it would haue beene drowned: this (I saie) by the ancient fathers exposition, was a figure of the troubles and afflictions, that all those should suffer, which do row in the same Ship with Christ our Sauiour. The same also is prooued by that the life of man is called a warfare vpon earth: and by that he is appointed to labour and trauell, while he is heere: also by that his life is repleniſhed with manie miseries: euen by the appointment of God after mans fall. The same also is shewed by that, that God hath appointed euerie man to passe through the paines of death, before he come to ioie: also by the infinite contradictions,

Matt. 10. 2. Tim. 2. Cap. 2. & Matt. 8. Iob. 7. Iob. 5. Iob. 13.

and tribulations both within and without, left vnto man in this life: as for example, within are the rebellions of his concupiscence, and other miseries of his mind wherewith he hath continually to make war, if he will saue his soule. Without, are the worlde, & the diuel, which do neuer cease to assault him, now by faire meanes and now by foule; now by flatterie, and now by threat: now alluring by pleasure and promotion; now terrifying by affliction and persecution: against all which the good Christian hath to resist manfully, or else he leeseth the crown of his eternall saluation.

The example of saints. 4 The very same also may be shewed by the examples of all the most renowmed saints frō the beginning: who were not onely assaulted internally with the rebellion of their owne flesh: but also persecuted and afflicted outwardlie: therby to confirme more manifestly this
Gen. 4. purpose of God. As we see in Abell, persecuted and slaine by his owne brother, as soone as euer he began to serue God: also in Abraham, afflicted diuerslie after
Gen. 22. hee was once chosen by God: and most of all by making him yeelde to the killing of his owne deere and onely childe. Of the same cup dranke all his children

and

and posteritie that succeeded him, in Gods fauor: as Isaac, Iacob, Ioseph, Moses, and all the Prophets: of which Christ himselfe giueth testimonie, how their blood was shed most cruelly by the world. The affliction also of Iob is wonderfull, seeing the Scripture affirmeth it to haue come vpon him by Gods special appointment, he being a most iust man. But yet more woonderfull was the affliction of holie Tobias, who among other calamities, was striken blinde by the falling downe of swallowes doong into his eies: of which the Angell Raphaell tolde him afterward: *Because thou wert a man acceptable to God, it was of necessitie that this tentation should proone thee.* Behold the necessitie of afflictions to good men. I might adde to this, the example of Dauid and others: but that the Apostle giueth a generall testimonie of all the Saints of the old Testament saying; *That some were racked, some reproched, some whipped, some chained, some imprisoned: others were stoned, cut in peeces, tempted and slain with the sword: some went about in haire cloth, in skins of goates, in great need, pressed and afflicted, wandring & hiding themselues in wildernesses, in hils, in caues & holes vnder ground, the world not being woorthie of them.*

Iudith. 8. Matt. 5. 23. Luk. 13. Iob. 1. Tob. 2. Tob. 12. Heb. 11.

Of all which he pronounceth this comfortable sentence to be noted of all men; *Non suscipientes redemptionem vt melioren inuenirent resurrectionem*: that is, God would not deliuer them from these afflictions in this life, to the end their resurrection & reward in the life to come, might be more glorious. And this of the Saints of the old Testament.

5 But now in the new Testament founded expressely vpon the crosse, the matter standeth much more plaine, and
Luk. 24. that with great reason. For if Christ could not go into his glorie, but by suffering, as the Scripture saith: then by the most reasonable rule of Christ, affirming, that *The seruant hath not priuiledge*
Matt. 10. Luk. 6. Mark. 10. *aboue his maister*, it must needes follow, that all haue to drinke of Christs cup, which are appointed to be partakers of his glorie. And for proofe heereof looke vpon the deerest friendes that euer Christ had in this life, and see whether they had part thereof, or no. Of his mother, Simeon prophecied and told hir at
Luk. 2. the beginning; that *The sworde of tribulation should passe hir hart*. Signifying thereby the extreame afflictions that she felt afterwarde in the death of hir sonne, and other miseries heaped vpon hir

hir. Of the Apostles it is euident, that besides all the labours, trauels, needes, sufferings, persecutions, and calamities, which were infinite, and in mans sight intollerable (if we beleeue Saint Paule, recounting the same) besides all this (I saie) God would not be satisfied, except he had their blood also: and so we see that he suffered none of them to die naturallie, but onely Saint Iohn: albeit, if we consider what Iohn also suffered in so long a life as he liued, being banished by Domitian to Pathmos: and at an other time, thrust into a tunne of hoat oile at Rome (as Tertullian and Saint Ierom do report) we shall see that his part was no lesse then others in this cup of his master. I might reckon vp heere infinite other examples: but it needeth not. For it may suffice, that Christ hath giuen this generall rule in the new Testament: *Hee that taketh not vp his crosse and followeth me, is not worthie of mee.* By which is resolued plainlie, that there is no saluation now to be had, but only for them that take vp (that is, do beare willingly) their proper crosses, and therewith do follow their captaine, walking on with his crosse on his shoulders before them.

1. Cor. 4. 2. Cor. 4. 6. 11. 12. Act. 20. Rom. 1. Ioh. 21.

Tertul. lib. de prescrip. haretic. Ierom. lib. cont. Iouin.

Matt. 10.

6 But

An obiection answered.

6 But heer some man will say; If this be so that no man can bee saued without a crosse, that is, without affliction, and tribulation: how do all those that liue in peaceable times & places, where no persecution is, no trouble, no affliction, or tribulation? To which I answer: first that if there were anie such time or place, the men liuing therein, should be in great danger: according to the saying of the prophet; *They are not in the labour of other men. Nor yet whipped and punished as others are: and therefore pride possessed them, and they were couered with iniquitie and impietie: and there iniquitie proceeded of their fatnes, or abundance.* Secondly, I answer; that there is no such time or place so voide of tribulation, but that there is alwais a crosse to be found for them that will take it vp. For either is there pouertie, sicknes, slander, enmitie, iniurie, contradiction, or some like affliction offered continuallie: for that those men neuer want in the world, whereof the prophet said; *These that do render euill for good did detract from me: for that I followed goodnes.* At the least-wise, there neuer want those domesticall enimies, of which Christ speaketh: I meane, either our kindred and carnall friends, which

Psal. 72.

Psal. 37.

Matth. 7.

com-

commonly resist vs, if wee begin once thorowlie to serue God, or else our own disordinate affections, which are the most perillous enemies of all: for that they make vs war vpon our own ground. Againe, there neuer want the temptations of the world, and diuell: the resisting whereof is much more difficult in time of peace and wealth, then in time of externall affliction and persecution: for that these enemies are stronger in flatterie then in force: which a godly father expresseth by this parable; The sun and winde (saith he) agreed on a day to proue their seuerall strengthes, in taking a cloke from a wayfaring man. And in the forenoone the wind vsed al violence that he could to blow off the said cloke; but the more he blew, the more fast held the traueller his cloke, and gathered it more closely about him. At afternoone the sunne sent foorth his pleasant beames, and by little and little so entred into this man, as he caused him to yeelde and put off, not onely his cloke, but also his cote. Whereby is meant (saith this father) that the allurementes of pleasure are more strong and harder to bee resisted, than the violence of persecution. The like is shewed by the example of Dauid,

Time of peace more dangerous than of persecution.

A parable.

2.Reg,11. Dauid, who resisted easily many assaults of aduersitie: but yet fell dangerously in time of prosperitie. Whereby appeareth that vertuous men haue no lesse war in time of peace, then in time of persecution: and that there neuer wanteth occasion of bearing the crosse, and suffering affliction, to him that will accept of the same. And this may suffice for this first point to proue that euery man must enter into heauen by tribulation, as S. Paul saith.

The cause why God sendeth affliction to the godly.

7 Touching the second, why God would haue this matter so: it were sufficient to answere, that it pleased him best so, without seeking anie further reason of his meaning herein: euen as it pleased him * without all reason in our sight, to abase his sonne so much as to sende him hither into this worlde to suffer and die for vs. Or if we will needs haue a reason heereof, this one might

B.

* Ther was great reason in it, for that seeing man hath sinned, by man was the iustice of God to be satisfied, which notwithstanding no man, but hee alone could do. Whereby it might seeme, that although God hath giuen to this our Author a very good gift in perswading to godlines of life, for which wee haue to esteeme of him accordingly: yet hath he not giuen him therewithall, so full a knowledge of the misterie of our redemption in Christ. So it is lesse mariell, that hee is in matters of controuersie further to seeke, then otherwise by his godly disposition, wee may thinke that he should.

be

be sufficient for all: that seeing we looke for so great a glorie as we do, we should labour a little first for the same, and so be made somewhat worthy of Gods fauour and exaltation. But yet for that it hath pleased his diuine maiestie, not onely to open vnto vs his wil and determination for our suffering in this life: but also diuers reasons of his most holie purpose and pleasure therein, for our further incouragement and consolation, which doe suffer: I will in this place repeate some of the same, for declaration of his exceeding great loue, and fatherly care towards vs.

8 The first cause then, and the most principall, is to increase thereby our glorie in the life to come. For hauing appointed by his eternall wisedome and iustice, that none shalbe crowned there but such as endure (in some good measure) a fight in this world: the more and greater combates that he giueth (together with sufficient grace to ouercome therein) the greater crowne of glorie prepareth hee for vs at our resurrection. This cause toucheth the Apostle in the wordes alleadged of the Saintes of the old Testament, to wit; that they receiued no deliuerance from their miseries in

1 *Increase of glory.*

2. Tim. 2. Apoc. 2.

Heb. 11.

in this worlde, to the ende they might finde a better resurrection in the worlde to come. This also meant Christ expressely when he saide: *Happie are they which suffer persecution, for theirs is the kingdome of heauen: happie are you when men speake euill and persecute you, &c. Reioyce and bee glad (I say) for that your reward is great in heauen.* Hitherto also doe appertaine all those promises: *Of gayning life by leesing life: of receiuing an hundred for one,* and the like. Here hence doe proceede all those large promises to mortification and newnesse of life. In both which are great conflictes against the flesh, world, and our owne sensualitie, and cannot be performed but by sufferings, and affliction. Finally, S. Paule declareth this matter fully when hee saith; *That a little and short tribulation in this life worketh a weight of glorie aboue all measure in the height of heauen.*

Matt. 5.
Matt. 10.
Matt. 19.
Esai. 59.

2 Cor. 11.

2 *Hate of the world.*

9 The second cause why God appointed this, is to draw vs thereby from the loue of the worlde his professed enemie: as in the next Chapter shall bee shewed at large. This cause Saint Paul vttereth in these wordes; *Wee are punished of God, to the ende wee should not bee damned with this worlde.* Euen then, as a Nurse,

Nurse, that to weane her childe from the lyking of her milke, doth annoint her teate with Aloes, or some other such bitter thinges: so our mercifull father, that woulde retire vs from the loue of worldlie delights, whereby infinite men doe perishe dailie, vseth to sende tribulation: which of all other thinges hath most force to worke that effect: as wee see in the example of the prodigall sonne, who coulde by no meanes bee stuied from his pleasures, but onely by affliction. Luk. 15.

10 Thirdlie, GOD vseth tribulation as a most present and soueraigne medicine, to heale vs of many diseases, otherwise almost incurable. As first, of a certaine blindnesse, and carelesse negligence in our estate, contracted by wealth, and pouertie. In which sense the Scripture saith; *That affliction giueth vnderstanding*. And the wise man affirmeth: *That the rod bringeth wisedome*: as also the sight of Tobie was restored by the bitter gall of a fish. And wee haue cleere examples in Nabuchodonosor, Saule, Antiochus, and Manasses: all which came to see their owne faultes by tribulation, which they would neuer haue done in the time of prosperitie. *A medicine to cure our diseases.* Eccle. 28. Pro. 29. Tob. 12. Dan. 4. 2. Mac. 9. 2. Par. 33.

The

The like wee reade of the brethren of Ioseph, who falling into some affliction in Egypt, presently entred into their owne consciences, and saide; *Wee suffer these things woorthilie, for that wee sinned against our brother.* And as tribulation bringeth this light, whereby we see our own defects: so helpeth it greatly to remooue & cure the same: wherein it may bee well likened vnto the rod of Moses: For as that rod striking the hard rocks, brought foorth water, as the Scripture saith: so this rod of affliction falling vpon stony harted sinners, mollifieth them to contrition, and oftentimes bringeth foorth the fluds of teares to repentance. In respect whereof holie Tobie saith to God; *In time of tribulation thou forgiuest sin.* And for like effect it is compared also to a file of iron, which taketh awaie the rust of the soule: also to a purgation that driueth out corrupt humors: and finally to a goldsmiths fire, which consumeth awaie the refuse metals, and fineth the gold to his perfection. *I will trie thee by fire to the quicke* (saith God to a sinner by Esaie the prophet) *and I will take awey all thy tin and refuse metall.* And againe, by Ieremie; *I will melt them, and trie them by fire,* This he meant of the fire of tribulation,

Gen. 42.
Exod. 17. Deut. 8. Psal. 57.
Tob. 3.
Iob. 23.
Prou. 17. Eccle. 2.
Esai. 1.
Ierem. 9.

tion, whose propertie is (according as the scripture saith) to purge and fine the soule, as fire purgeth and fineth golde in the fornace. For besides the purging and remooving of greater sins, by consideration and contrition, (which tribulation worketh, as hath beene shewed) it purgeth also the rust of infinite euill passions, appetites, & humors in man: as the humor of pride, of vaine-glorie, of sloth, of choler, of delicate nicenes, & a thousand mo, which prosperitie ingendreth in vs. This God declareth by the Prophet Ezechiell, saieng of a rustie soule; *Put hir naked vpon the hot coales, and let hir heate there, vntill hir brasse be melted from hir, and vntill hir corruption be burned out, and hir rust consumed. There hath been much labour and sweate taken about hir, and yet euermuch rust is not gone out of hir.* This also signifieth holie Iob when hauing said, that *God instructeth a man by discipline or correction, to the end hee may turne him from the things that he hath done, and deliuer him from pride:* which is vnderstoode of his sinfull acts: Hee addeth a little after, the maner of this purgation, saieng; *His flesh beeing consumed by punishments, let him returne againe to the daies of his youth.* That is, all his fleshly humors and passions,

Sap. 3. Zac. 13. Exec. 24. Iob. 33. Verse. 25.

passions, being nowe consumed by punishments and tribulations, let him begin to liue again in such puritie of soule, as he did at the beginning of his youth, before he had contracted these euill humors and diseases.

4 *A preseruatiue.*

11 Neither only is tribulation a strong medicine to heale sinne, and to purge awaie the refuse metals in vs of brasse, tinne, iron, lead, and drosse, as God by Ezechiel saith: but also a most excellent preseruatiue against sinne for the time to come; according as good King Dauid said; *Thy discipline (O Lord) hath corrected mee for euermore.* That is, it hath made mee warie and watchfull, not to commit sinne againe, according as the Scripture saith in another place; *A grieuous infirmitie or affliction maketh the foole sober.* For which cause the prophet Ieremie calleth tribulation; *Virgam vigilantem:* A watchfull rod. That is, as S. Ierom expoundeth it, a rod that maketh a man watchfull. The same signifieth GOD, when he said by Ose the prophet; *I will hedge in thy waie with thornes:* That is, I will so close thy life one euerie side with the remembrance & feare of affliction, that thou shalt not dare to treade awrie, least thou tread vpon a thorne. All which

Ezec. 22.

Psal. 17.

Eccle. 31.

Ier. 1.

Ose. 2.

good

good Dauid expresseth of himselfe in these wordes; *Before I was humbled and brought low by affliction, I did sin and offend thee (O Lord;) but after that time, I haue kept thy commandements.* Psal. 118.

12 Of this also appeareth another cause, why God afflicteth his elect in this life: and that is, to preuent his iustice vpon them, in the world to come. Touching which S. Barnard saith thus, Oh woulde to God some man woulde now beforehand prouide for my head abundance of waters, & to mine eies a fountaine of teares; for so happilie the burning fire shoulde take no holde, where running teares had clensed before. And the reason of this is, (as that holie man himselfe noteth after) for that God hath said by Naum the prophet; *I haue afflicted thee once, & I wil not afflict thee again: there shal not come from me a double tribulation.* 5 *A preuention of punishment.* Ser. 55. in Cantic. Naum 1.

13 Sixtly, God sendeth tribulation vpon his seruants, to prooue them thereby, whether they be faithful and constant or no: that is, to make themselues & other men see and confesse, how faithful or vnfaithfull they are. This after a sort was figured when Isaac woulde grope and touch his sonne Iacob, before he woulde blesse him. And this the scripture expres- 6 *To proue vs.* Gen. 27.

presseth plainly, when talking of the tribulation laide vpon Abraham; It addeth, *Tentauit Deus Abraham.* God tempted Abraham, by these meanes to proone him. And Moses said to the people of Israel; *Thou shalt remember how thy God led thee forty yeeres about the desart to afflict thee, & tempt thee: to the end it might appeere what was in thy hart: whether thou wouldest keepe his commaundements or no.* And againe, a fewe Chapters after; *Your God & Lord doth tempt you, to the end it may be manifest whether you loue him or no, with all your hart, & with all our soules.* In which sense also the Scripture saith of Ezechias, after many praises giuen vnto him, *That God left him for a time to bee tempted, that the thoughts of his hart might thereby bee made manifest.* And that this is Gods fashion towards all good men, king Dauid sheweth in the person of all, when he saith; *Thou hast prooued vs O Lord, thou hast examined vs by fire, thou hast laide tribulation vpon our backes, and hast brought men vpon our heads.* And yet howe well hee liked of this matter hee signifieth, when hee calleth for more thereof in another place, saying; *Trie me, O Lord, and tempt mee, burne my raines and hart within mee.* That is, trie me by the way of tribulation

Gen. 22.
Deu. 8.
Deut. 13.
2. Par. 22.
Psal. 65.
Psal. 25.

lation and persecution, search out the secretes of my hart and renies: let the world see whether I will sticke to thee in aduersitie or no. This said that holy prophet, well knowing that, which in another place the holy Ghost vttereth; that *As the fornace trieth the potters vessels, so tribulation trieth men.* For as the sounde vessels onely do holde when they come to the fornace, and those which are crased do breake in peeces: so in time of tribulation and persecution, the vertuous onely stand to it, and the counterfait bewraie themselues: according to the saying of Christ; *In tempore tentationis recedunt:* They depart from me in time of temptation. Eccle. 9. Luke 8.

14 The seuenth reason, why God laieth tribulation vppon the vertuous, is thereby to make them run vnto him for aid & helpe: euen as the mother to make her childe more to loue her, & to run vnto her, procureth the same to be made afraid & terrified by others. This God expresseth plainly by the prophet Ose, saying of those that he loued; *I wil draw thē vnto me, in the ropes of Adam, in the chaines of loue, and I wil seeme vnto them, as though I raised a yoke vpon their iawebones.* By the ropes of Adam, hee meaneth affliction, whereby Ose 11. *To make men run to God.* 7

wherby he drew Adam to know himself, as also appeareth by that hee addeth of the heauie yoke of tribulation, which he will laie vpon the heads and faces of his seruants, as chaines of loue, thereby to drawe them vnto him. This chaine had drawne Dauid vnto him when he saide; Psal. 31. *O Lord thou art my refuge, from the tribulation of sinners.* As also those whereof Esaie saith; Esai. 26. *They sought thee out O Lorde in their affliction.* Also those of whome Dauid saide; Psal. 15. *Infirmities were multiplied vpon them, and after that they made hast to come.* And God saith generallie of all good men; Ose 6. *They will rise betimes in the morning, & come to me in their tribulation.* Wherefore holie king Dauid, desiring to do certaine men good, and to winne them to God, saith in one of his Psalmes; Psal. 83. *Fill their faces (O Lorde) with shame and confusion, and then will they seeke vnto thy name.* And this is true (as I saide) in the elect and chosen seruants of God: but in the reprobate this rope draweth not, this yoke holdeth not, neither doth this chaine of loue win them vnto God. Whereof God himselfe complaineth, saying; Ierem. 2. *In vaine haue I strikē your children, for they haue not receiued my discipline.* And againe the prophet Ieremie saith of them to God; *Thou hast*

hast crushed them, and they haue refused to receiue thy discipline: they haue hardened their faces euen as a rocke, and wil not returne to thee. Behold they haue rent their yoke, and broken the chaines. Ier. 5.

15 Of this now insueth an eight reason, why God bringeth his seruants into affliction: to wit, thereby to shew his power and loue in deliuering them. For as in this worlde a princely minde desireth nothing more, then to haue occasion whereby to shewe his abilitie and good will vnto his deere friend: so God which hath all occasions in his owne hand, and passeth all his creatures together in greatnes of loue and nobilitie of minde, worketh purposely diuers occasions and opportunities, whereby to shew and exercise the same. So he brought the three children into the burning fornace, thereby to shew his power and loue in deliuering them. So hee brought Daniel into the lions den, Susanna vnto the point of death, Iob into extreme miserie, Ioseph into prison, Tobie vnto blindnes; thereby to shew his power & loue in their deliuerance. For this cause also did Christ suffer the ship to be almost drowned, before he would awake: and S. Peter to be almost vnder water, before hee woulde

8 *To manifest Gods power and loue in deliuering.*

Dan. 3. 6. 13
Iob. 1. 2.
Gen. 31.
Tob. 2, 13.
Matt. 8.
Matt. 14.

take him by the hand.

9 *The ioy of deliuerance.*

19 And of this one reason, many other reasons and most comfortable causes do appeare of Gods dealing herein. As first, that we being deliuered from our afflictions, might take more ioie and delight therof, then if we had neuer suffered the same. For as water is more gratefull to the waifaring man, after a long drithe; & a calme more pleasant vnto passengers after a troublesom tempest: so is our deliuerie more sweete after persecution or tribulation: according as the scripture Eccle. 35. saith; *Specioſa miſericordia Dei in tempore tribulationis*: The mercie of God is beautifull and pleasant in time of tribulation. This signifieth also Christ when he said; Ioh. 16. *Your sorow shall be turned into ioy*: that is, you shall reioice that euer you were sorrowfull. This had Dauid prooued, when he said; *Thy rod (O Lord) and thy staffe haue* Psal. 22. *comforted me*: that is, I take great comfort that euer I was chastised with them. And Psal. 93. again; *According to the multitude of my sorrowes, thy consolations haue made ioyfull my minde*: that is, for euerie sorrow that I receiued in time of affliction, I receiue now a consolation after my deliuerance. And againe in another place; *I will exult and reioice in thy mercie, O Lorde.* And where-

fore

fore (good king) wilt thou so reioice? It followeth immediatly; *For that thou hast respected mine abasement, and hast deliuered my soule from the necessitie wherein she was, and hast not left me in the hands of mine enemie.* This then is one most gratious meaning of our louing and mercifull father, in afflicting vs for a time: to the end our ioie may be the greater after our deliuerance, as no doubt but it was in al those whom I haue named before, deliuered by Gods mercie: I meane Abraham, Ioseph, Daniel, Sidrach, Misach, and Abdenago, Susanna, Iob, Tobias, Peter, and the rest, who tooke more ioie after their deliuerance, then if they had neuer been in affliction at all. When Iudith had deliuered Bethulia, and returned thether with Holofernes head: there was more hartie ioie in that citie, then euer there would haue beene if it had not beene in distresse. When Saint Peter was deliuered out of prison by the Angell, there was more ioie for his deliuerance in the Church, then could haue been, if he had neuer been in prison at all. Psal. 30. Iudith 6. 14. 15. Act. 12.

17 Out of this great ioie resulteth another effect of our tribulation, much pleasant to GOD, and comfortable to our selues: and that is a most hartie and *Thankes giuing for our deliuerance.*

earnest thankesgiving to God for our deliuerance: such as the Prophet vsed, when he said, after his deliuerance; *I for my part wil sing of thy strength, and wil exalt thy mercie betimes in the morning, for that thou hast beene my aider and refuge in the day of my tribulation.* Such hartie thanks and praise did the children of Israell yeelde to GOD for their deliuerance, when they were passed ouer the red sea in that notable song of theirs, which beginneth; *Cantemus Domino.* And is registred by Moses in Exodus. From like hartie affect came also those songs of Anna, Debora, and Iudith, moued thereunto by the remembrance of their affliction past. And finally, this is one of the chiefest things that God esteemeth and desireth at our hands: as he testifieth by the Prophet, saieng: *Call vpon me in the day of tribulation: I will deliuer thee, and thou shalt honor me.*

Psal. 58.

Exod. 15.
1. Reg. 2.
Iudic 5.
Iudith 12.

Psal. 49.

11 Emboldeneing vs in Gods seruice.

18 Besides all these, God hath yet further reasons of laieng persecution vpon vs: as for example, for that by suffering, and perceiuing indeede Gods assistance and consolation therein, we come to be so hardie, bolde, and constant in his seruice, as nothing afterward can dismaie us: euen as Moses, though he were first afeard

afeard of the serpent made of his rod, and fled away from it: yet after by Gods commandement hee had once taken it by the taile, hee feared it no more. This the Prophet David expresseth notablie, when he saith; *God hath beene our refuge, and strength, and helper in our great tribulations: and therefore we will not feare, if the whole earth should be troubled, and the mountaines cast into the midst of the sea.* What greater confidence can bee imagined than this? Exod. 4. Psal. 45.

19 Again, by persecution and affliction God bringeth his children to the exercise of manie of those vertues that doe belong to a Christian man, and to enter into some reasonable possession of them. As for example: Faith is exercised in time of tribulation, in considering the causes of Gods exercising of vs, and beleeuing most assuredlie the promise he hath made for our deliuerance. Hope is exercised in conceiuing and assuringe herselfe of the reward promised to them that suffer patience. Charitie is exercised in considering the loue of Christ suffering for vs, and thereby prouoketh the afflicted to suffer againe with him. Obedience is exercised in conforming our wils to the will of Christ. 11 *The exercise of al the vertuet.* *Faith.* *Hope.* *Charitie.* *Obedience.*

Patience. Humilitie. Patience in bearing quietlie. Humilitie in abasing our selues in the sight of God. And so likewise all other vertues, belonging to a good Christian, are stirred vp, and established in man by tribulation, according to the saying of Saint Peter; *God shall make perfect, confirme and establish those which haue suffered a little for his name.*

1. Pet. 5.

13 To make vs like vnto Christ.

20 Finally, Gods meaning is, by laying persecution and affliction vpon vs, to make vs perfect Christians: that is, like vnto Christ our captaine, whome the prophet calleth; *Virum dolorum, & scientem infirmitatem:* A man of sorrowes, and one that had tasted of all manner of infirmities: thereby to receiue the more glorie at his returne to heauen, and to make more glorious all those that will take his part therein. To speake in one worde, God would make vs by tribulation crucified Christians, which is the most honorable title that can bee giuen vnto a creature: crucified (I saie) and mortified to the vanities of this worlde, to the flesh, and to our owne concupiscence and carnall desires: but quick and full of all liuely spirite, to vertue, godlines, and deuotion. This is the heauenly meaning of our Soueraigne Lord and

Esai. 53.

Crucified Christians.

God,

God, in sending vs persecution, tribulation, and affliction, in respect wherof holie Iob doubteth not to saie; *Blessed is the man that is afflicted by God.* And Christ himselfe yet more expressely; *Happie are they which suffer persecution.* If they are happie and blessed thereby: then are the worldlie greatlie awrie, which so much abhorre the sufferance thereof: then is God but vnthankfully dealt withall by many of his children, who repine at this happines bestowed vpon them: whereas indeede they shoulde accept it with ioie and thankesgiuing. For proofe and better declaration whereof, I wil enter now into the third point of this Chapter, to examine what reasons and causes there bee, to induce vs to this ioifulnes and contentation of tribulation. Iob. 5. Matt. 5.

21 And first the reasons laide downe alreadie of Gods mercifull and fatherlie meaning in sending vs affliction, might bee sufficient for this matter: that is, to comfort and content any christian man or woman, who taketh delight in Gods holie prouidence towards them. For if God do sende affliction vnto vs, for the increase of our glorie in the life to come; for drawing vs from the infection of the wolrd: for opening our eies, and curing *The thirde part of this Chap. why tribulation shoulde be receiued ioyfully.*

our diseases: and for preseruing our soule from sin hereafter (as hath bin shewed) who can bee iustly displeased therewith, but such as are enemies vnto their owne good? Wee see that for the obtaining of bodilie health we are content, not onely to admit manie bitter and vnpleasant medicines: but also (if need require) to yeeld willinglie some part of our blood to be take from vs. And how much more should we do this, to the end that we hazard not the eternall health and saluation of our soule? But now further, if this medicine haue so manie mo commodities besides, as haue beene declared: if it serue here for the punishment of our sin, due otherwise at another place in farre greater quantity and rigor of iustice: if it make a triall of our estate, and do drawe vs to God: if we procure Gods loue towardes vs: yeelde matter of ioie by our deliuerance: prouoke vs to thankfulnes: embolden and strengthen vs: and finally, if it furnish vs with all vertues, and do make vs like to Christ himselfe: then is there singular great cause, why we shold take comfort and consolation therein: for that to come neere and to bee like vnto Christ, is the greatest dignitie and preheminence in the worlde. Lastlie, if Gods

Gods eternall wisedome hath so ordained and appointed that this shall be the badge and liuerie of his sonne: the high waie to heauen, vnder the standard of his crosse: then ought we not to refuse this liuerie: not to flie this waie, but rather with good Peter & Iohn to esteeme it a great dignitie to be made woorthy of the most besled participation thereof. We see that to weare the colours of the prince, is thought a prerogatiue among courtiers in this world: but to weare the roab or crowne it selfe, were too great a dignitie for any inferior subiect to receiue. Yet Christ our Lord and king is content to impart both of his with vs. And how then ought we (I praie you) to accept thereof? Act. 5.

22 And now (as I haue said) these reasons might be sufficient, to comfort and make ioifull all those that are called to suffer affliction and tribulation. But yet there want not some more particular considerations besides. Wherof the first and most principall is, that this matter of persecution commeth not by chance or casualtie, or by any generall direction from higher powers: but by the speciall prouidence and peculiar disposition of God: as Christ sheweth at large *Speciall considerations of comfort in affliction.*

Matt.10. in Saint Matthewes Gospell: that is, this heauenlie medicine or potion is made vnto vs, by Gods owne hand in particular. Which Christ signifieth, when he

Ioh.16. saith, *Shall I not drink of the cup, which my father hath giuen me?* That is, seeing my father hath tempered a potion for me, shall I not drink it? As who would say, it were too much ingratitude. Secondly is to be noted, that the verie same hand of God which tempered the cup for Christ his owne son, hath done the same also for vs, according to Christ his say-

Matt.10. ing; *You shall drink of my cup.* That is, of the same cup which my father hath tempered for me. Heerof it followeth: that with what hart and loue God tempered this cup vnto his owne sonne: with the same hee hath tempered it also to vs: that is, altogether for our good, and his glorie. Thirdly is to be noted, that this cup is tempered with such speciall care

Luk.21. (as Christ saith) that what trouble or

Matt.10. danger soeuer it seem to work: yet shall not one haire of our head perish by the same. Naie, further is to be noted, that

Psal.79. which the prophet saith; *O Lord, thou shalt giue vs to drink in teares, in measure.* That is, the cup of teares and tribulation shall be so tempered in measure by

our

our heauenlie phisitian, as no man shall haue aboue his strength. The dose of Aloes, and other bitter ingredients shall be qualified with Manna, and sufficient sweetnes of heauenly consolation. *God is faithfull* (saith S. Paul) *and will not suffer you to be tempted aboue your abilitie.* This is a singular point of comfort, and ought alwaies to be in our remembrance. 1. Cor. 10.

23 Besides this, we must consider that the appointing and tempering of this cup, being now in the hands of Christ our Sauiour, by the full commission granted him from his father: and hee hauing learned by his owne sufferings, (as the Apostle notifieth) what it is to suffer in flesh and blood: we may be sure that he will not lay vpon vs more, then we can beare. For, as if a man had a father or brother, a most skilfull phisician, and should receiue a purgation from them, tempered with their owne hands, he might be sure it would neuer hurt him: what rumbling soeuer it made in his bellie for the time: so, and much more may we be assured of the potion of tribulation ministred vs, by the hand of Christ: though (as the Apostle saith) it seeme vnto vs vnpleasant for a time, but aboue all other comfortable cogi- Matt. 18. Heb. 5. Heb. 12.

tations,

tations, this is the greatest, and most comfortable, to consider, that he diuideth this cup onelie of loue, as himselfe
poc. 3. protesteth, & the Apostle prooueth: that
eb. 12. is, he giueth out portions of his crosse (the richest iewell that hee maketh account of) as worldlie princes doe their treasure, vnto none but vnto chosen and picked friends: and among them also, not equally to each man, but to euerie one a measure, according to the measure of good will, wherewith he loueth him. This is euident by the examples before set downe of his deerest friends, most of all afflicted in this life: that is, they receiued greater portions of this treasure, for that his good will was greater towards them. This also may be seen manifestly in the example of S. Paul: of whom after Christ had said to Ananias;
&. 9. *Vas electionis est mihi*: He is a chosen vessell vnto me. He giueth immediately the reason thereof; *For I will shew vnto him, what great things he must suffer for my name*: Lo heere: for that he was a chosen vessell, therefore hee must suffer great matters. Doth not the measure of suffering goe then according to the measure of Gods loue vnto vs? Surely Saint
. Pet. 2. Peeter knew well how the matter went,

Gods measure of tribulation goeth according to the measure of his loue.

and

and therefore hee writeth thus: *If you liuing wel do suffer with patiẽce, this is a grace (or priuiledge) before God.* And again a litle after; *If you suffer reproch in the name of Christ, you are happy: for that the honor and glory and power of God and of his holy Spirit shall rest vpon you.* 1. Pet. 4.

24 Can there bee any greater reward promised, or any more excellent dignitie, then to be made pertaker of the honour, glorie, and power of Christ? Is it maruell now if Christ said; *Happy are you when men reuyle and persecute you?* Is it maruell though he saide; *Gaudete in illa die, & exultate*: Reioyce and triumph ye at that day? Is it maruell though S. Paul said; I *take great pleasure and doe glory in mine infirmities or afflictions, in my reproches in my necessities, in my persecutions, in my distresses for Christ?* Is it maruell if Peter and John, being reproched and beaten at the iudgement seat of the Iewes went away reioycing that they were esteemed worthy to suffer contumely for the name of Iesus? Is it maruell though S. Paul accounted this such a high priuiledge giuen to the Phillip. when he said; *It is giuen to you not onely to beleeue in Christ, but also to suffer for him, and to haue the same combate which you haue seene in mee, & now heare* Matt. 5. Luk 6. 2. Cor. 12. Acts. 5. Philip. 1.

heare of me? All this is no maruell (I say) seeing that suffering with Christ, and bearing the crosse with Christ, is as great preferment in the court of heauen, as it should bee in an earthly court, for the prince to take off his owne garment, and to lay it on the backe of one of his seruants.

Tribulation a signe of predestination.

25 Of this now followeth another consequent of singular consolation, in time of affliction: and that is, that tribulation (especially when grace is also giuen, to beare it patiently) is a great coniecture of predestination to eternall life (for, so much do all those arguments before touched insinuate:) as also in the contrarie part to liue in continuall prosperitie, is a dreadfull signe of euerlasting reprobation. This point is marueilously proued by the Apostle vnto the Hebrewes, and greatly vrged. And Christ giueth a plaine signification in S. Luke, when hee saith; *Happy are you that weepe now, for you shall laugh.* And on the other side; *Wo vnto you that laugh now, for you shal weep: wo vnto you rich men, which haue your consolation heere in this life.* And yet more vehemently then all this doth the saying of Abraham to the rich man in hell (or rather Christs wordes para-

Heb. 12.

Luke. 6.

Luk. 16.

boli-

bollically attributed vnto Abraham) confirme this matter: for he saith to the rich man complayning of his torment: *Remember child, that thou receiuedst good in thy life time.* He doth not saye (as S. Bernard well noteth) *Rapuisti*, thou tookest them by violence, but *Recipisti*, thou receiuedst them. And yet this now is obiected against him as wee see Dauid handleth this matter in diuers places, but purposely in two of his Psalmes, and that at large, and after long search and much admiration, his conclusion of wicked men prospered aboue other in the worlde is this, *Veruntamen* * *propter dolos posuisti eis, deiecisti eos dum alleuarentur:* Thou hast giuen them prosperitie (O Lord) to deceiue them withall: and thou hast indeed throwen them downe, by exalting them: that is, thou hast throwne them downe to the sentence of

Psal. 27. and 37. Psal. 73. v. 18.

B

* In this they varie from S. Ierom, who translateth according to the Hebrew, *In lubrico posuisti eos*: that is, thou hast set them in slippery places. So in this also the old translation followeth not the Hebrew, nor Ierom, but the Greeke translation of the seuentie interpreters: saiing that it doth omit *Kaka. Mala*, and so maketh the sence obscure. But so much as therein it swerueth from the puritie of the text: so much doth that which hereon they build, want sufficient warrant in this place, which notwithstanding being soberly vnderstoode is agreeable to the iustice of God, and standeth by warrant of other places. *In Appendice. Tom. 3. Hierom. in eodem Psal.*

damna-

damnation, in thy secrete and inscrutable determination. Heere the comparison of S. Gregorie taketh place: that as the oxen appointed to the slaughter, are let runne a fatting at their pleasure, and the other kept vnder dayly labour of the yoke: so fareth it with euill and good men. In like maner, the tree that beareth no fruit, is neuer beaten (as we see) but onely the fruitfull: and yet the other (as Christ saith) is reserued for the fire. The sicke man that is past all hope of life, is suffered by the Phisition to haue whatsoeuer he lusteth after: but he whose health is not despaired, cannot haue that libertie granted. To conclude, the stones that must serue for the glorious temple of Salomon were hewed, beaten, & polished without the Church, at the quarrie side: for that no stroke of hammer might bee heard within the temple. Saint Peter saith, that the vertuous are chosen stones, to be placed in the spiritual building of God in heauen, where there is no beating, no sorrow, no tribulation. Here then must we be polished, hewed, and made fit for that glorious temple: heere (I say) in the quarrie of this world: heere must we bee fined, here must wee feele the blowe of the hammer

Tom. in Iob.

Matt. 3. 7. Ep. Iude

3. Reg. 6.

1. Pet. 2.

Apoc. 21.

hammer, and bee most glad when wee heare or feele the same: for that it is a signe of our election to that most glorious house of Gods eternall mansion.

26 Besides this matter of predestination and election, there is yet another thing of no small comfort to the godlie afflicted, founded on these words of God; *Cum ipso sum in tribulatione*: I am with him in tribulation: whereby is promised the companie of God himselfe in affliction and persecution. This is a singular motiue (saith Saint Barnarde) to stirre men vp withall to imbrace tribulation, seeing in this world for good companie men aduenture to doe any thing. Ioseph was carried captiue into Egypt, and God went downe with him (as the Scripture saith) yea more then that, he went into the dungeon, & was in chains with him. Sidrach, Misac, and Abdenago were cast into a burning fornace, and presentlie there was a fourth came to beare them companie, of whom Nabuchodonosor saith thus; Did wee not put three men onely bounde into the fire? And his seruants answered; Yea verilie: But beholde (saith hee) I see fower men vnbounde walking in the middest of the fire: and the shape of the fourth

Tribulation bringeth the companie of God himselfe. Psal. 60.

Gen. 37. Sap. 10.

Dan. 3.

is

Ioh.9. is like the Son of God. Christ restored as hee passed by, a certaine begger vnto his sight, which had been blind from his nativitie. For which thing the man being called in question, and speaking in somwhat in the praise of Christ, for the benefite receiued, hee was cast out of the Synagoge by the Pharises. Whereof Christ hearing, sought him out presently, and comforting his hart, bestowed vpon him the light of mind, much more of importance then that of the bodie giuen him before. By this and like examples it appeareth, that a man is no sooner in affliction and tribulation for iustice sake, but straightway Christ is at hand to bear him company: and if his eies might bee opened as the eies of Elizeus his disciple was, to see his cõpanions, the troupe of Angels (I meane) which attend vpon their Lord in this his visitation: no doubt but his hart would greatly be comforted therewith.

Note this example.

2.Reg.26.

27 But that which the eie cannot see, the soule feeleth: that is, shee feeleth the assistaunce of Gods grace amidest the depth of all tribulations. This hee hath promised againe and againe: this he hath sworne: and this he performeth most faithfully to all those that suffer meeke-

The assistance of Gods grace in tribulation.

meekely for his name. This S. Paul most certainly assured himselfe of, when hee saide, that he did glorie in all his infirmities and tribulations, to the ende that Christ his vertue might dwell in him: that is, to the ende that Christ shoulde assist him more abundantly with his grace; *Cum enim infirmor, tunc potens sum:* For when I am in most infirmitie, then am I most strong, saith hee: that is, the more tribulations & afflictions are laide vpō me, the stronger is the aid of Christs grace vnto me. And therefore the same Apostle writeth thus of all the Apostles together; *We suffer tribulation in al things, but yet we are not distressed: we are brought into perplexities, but yet we are not forsaken: we suffer persecutiō, but yet we are not abandoned: we are flung downe to the ground, and yet we perish not.* This then ought to bee a most sure and secure staffe in the hande of all Christians afflicted, that, whatsoeuer bee fall vnto them, nat the grace of God will neuer faile to holde them vp, and beare them out therein: for in this case most true and certain is that saying of S. Austen, so often repeated by him in his works; that God neuer forsaketh any man, except he bee reiected and first forsaken by man.

2. Cor. 4.

Serm. 88. de temp. & de nat. & grac. ca. 26.

28 For the last reason of comfort in affliction, I will ioine two things togither of great force and efficacie to this matter. The first whereof, is the expectation of reward, the other is the shortnes of time, wherein we haue to suffer: both are touched by S. Paule in one sentence, when he saith? *That a little and momentarie tribulation in this world, worketh an eternall weight of glorie in the height of heauen.* By momentanie he sheweth the little time wee haue to suffer, and by eternall weight of glorie, hee expresseth the greatnes of the reward prepared in heauen for recompence of that suffering. Christ also ioineth both these comforts togither, when he saith; *Beholde I come quicklie, and my reward is with mee.* In that he promiseth to come quicklie, hee signifieth, that our tribulation shall not endure long: by that hee bringeth his reward with him, he assureth vs that hee will not come emptie handed, but readie furnished, to recompence our labour throughlie. And what greater meanes of incouragement could he vse than this? If a man did beare a very heauie burden: yet if hee were sure to bee well paide for his labour, and that hee had but a little waie to beare the same, he

1. Cor. 4.

Apoc. 22.

he woulde straine himselfe greatlie, to go thorough to his waies ende, rather than for sparing so short a labour, to leese so large, and so present a rewarde. This is our Lordes most mercifull dealing, to comfort vs in our affliction, and to animate vs to holde out manfully for a time, though the poize seeme heauie on our shoulders: the comming of our Lorde is euen at hande, and the iudge is before the gates, who shall refresh us, & wipe awaie all our teares, and place vs in his kingdome to reape joie without fainting. And then shall wee prooue the saieng of holie S. Paule to be true, that *The sufferings of this world are not woorthie of that glorie which shall be reuealed in vs.* And this may be sufficient for the reasons left vs of comfort in tribulation and affliction. Iac. 5. Matt. 11. Apo. 7. 21. Gal. 6. Rom. 8.

29 And thus hauing declared the first three points promised in this Chapter: there remaineth onely to saie a word or two of the fourth: that is, what we haue to do for our parts in time of persecution and affliction. And this might be dispatched in saieng only that we haue to conforme our selves to the will and meaning of God, vttered before in the causes of tribulation. But yet for more ease 4 *The fourth part of the Chapter.*

and

and better remembrance of the same, I will briefely runne ouer the principall points thereof. First then wee haue to aspire to that (if wee can) which Christ counselleth; *Gaudete & exultate*: Reioice and triumph. Or if we cannot arriue to this perfection: yet to do as the Apostle willeth; *Omne gaudium existimate cum in varias tentationes incideritis*: Esteeme it a matter woorthie of all ioie, when yee fall into diuerse temptations. That is, if wee cannot reioice at it indeede: yet to thinke it a matter in it selfe woorthie of reioicement; reprehending our selues, for that we cannot reach vnto it. And if we cannot come thus high neither (as indeede wee ought to do) yet in anie case to remember, what in another place hee saith; *Patientia vobis necessaria est, vt reportetis promissionem*: You must of necessitie haue patience, if you wil receiue Gods promise of euerlasting life.

1 *To reioice in tribulation or at least-wise to haue patience.* Luke 6. Iac. 1.

Heb. 10.

2 *To come to God by feruent praier.* Matt. 8. Psal. 43.

30 Secondlie, we ought to do as the Apostles did, when they were in the most terrible tempest of the sea (Christ being with them, but a sleepe) that is, wee must goe and awake him: we must crie vnto him with the prophet; *Exurge, quare obdormis Domine*: O Lord arise, why dost

doſt thou ſleepe in our miſeries? This wakening of Chriſt doth pleaſe him woonderfullie, if it be done with that aſſured confidence, and of true affectioned children, wherewith S. Marke deſcribeth the Apoſtles to haue awakened Chriſt. For their wordes were theſe, *Maſter, doth it not appertaine vnto you, that we periſh heere?* As who would ſaie, Are not we your diſciples and ſeruants? Are not you our Lorde and maiſter? Is not the cauſe yours? Is not all our truſt and hope in you? Howe chaunceth it then, that you ſleepe, and ſuffer vs to be thus toſſed and tumbled, as if wee appertained nothing vnto you? With this affection praied Eſaie, when hee ſaide; *Attende (Lorde) from heauen, looke hether from the holie habitation of thy glorie, where is thy zeale? Where is thy fortitude? Where is the multitude of thy mercifull bowels? Haue they ſhut themſelues vp nowe towardes mee? Thou art our father: Abraham hath not knowen vs, and Iſraell hath beene ignorant of vs: thou art our Father (O Lorde) turne thy ſelfe about for thy ſeruants ſake, for loue of the tribe of thine inheritance.* Thus I ſaie wee muſt call vpon God: thus we muſt awake him, when hee ſeemeth to ſleepe in our miſeries, with earneſt, with deuout, Mark 4. Eſay 63.

Luk. 11. uour, with continuall praier: alwaies hauing in our minde that most comfortable parable of Christ, wherein hee saith, that if wee shoulde come to our neighbours doore, and knocke at midnight to borrowe some bread, when hee were in bed with his children, and most loath to rise: yet if wee persevere in asking, and beating at the doore still, though hee were not our friende, yet woulde he rise at length, and giue vs our demaunde, thereby at least to bee rid of our crying. And how much more will God do this (saith Christ) who both loueth vs, and tendereth our case most mercifully.

An important note. 31 But yet heere is one thing to bee noted in this matter: and that is, that Christ suffered the shippe almost to bee

Matt. 8. couered with waues (as the Euangelist saith) before hee woulde awake, thereby to signifie that the measure of temptations is to bee left onelie vnto himselfe: it is sufficient for vs to rest vpon the Apostles wordes; *Hee is faithfull, and therefore hee will not suffer vs to bee*

1. Cor. 10. *tempted aboue our strength.* Wee may not examine or mistrust his doings: wee may not inquire why doth hee this? Or why suffereth hee that? Or howe long

will

will hee permit these euils to raygne? God is a great God in all his dooinges: and when hee sendeth tribulation, hee sendeth a great deale together, to the ende hee may shew his great power in deliuering vs, and recompenceth it after, with a great measure of comfort. His temptations oftentimes doe go verie deepe, thereby to trie the verie harts and reines of men. He went farre with Elias, when hee caused him to flie into a mountaine, and there most desirous of death, to saie: *They haue killed all thy Prophets (O Lorde) and I am left alone, and now they seeke to kill me also.* 3.Reg. 19.
He went far with Dauid when hee made him crie out; *Why doest thou turne thy face away from me, O Lord? Why doest thou forget my pouertie and tribulation?* And in another place againe; *I said with my selfe in the excesse of my minde: I am cast out from the face of thine eies, O Lord.* Psal. 30.
God went far with the Apostles when he inforced one of them to write: *Wee will not haue you ignorant (brethren) of our tribulation in Asia, wherin we were oppressed aboue al measure, and aboue all strength: insomuch as it loathed vs to liue any longer.* 2.Cor.1.
But yet aboue all others, he went furthest with his own deere sonne, when hee constrained him

to vtter these pitifull, and most lamentable wordes vpon the crosse; *My God, my God, why hast thou forsaken mee?* Who can now complaine of anie proofe or temptation whatsoeuer laid vpon him, seeing God would go so far with his own deere and onely sonne?

Matt. 27. Psal. 21.

3 *Magnanimitie with a strong faith.*

32 Heereof then insueth the third thing necessarie vnto vs in tribulation: which is magnanimitie, grounded vpon a strong and inuincible faith of Gods assistance, and of our finall deliuerance, how long soeuer he delay the matter, & how terrible soeuer the storme do seeme for the time. This God requireth at our handes, as may bee seene by the example of the disciples, who cried not; *We perish*, before the waues had couered the ship, as Saint Matthew writeth: and yet Christ saide vnto them, *Vbi est fides vestra?* Where is your faith? S. Peter also was not afraid, vntill hee was almost vnder water, as the same Euangelist recordeth; and yet Christ reprehended him, saying; *Thou man of little faith, why didst thou doubt?* What then must wee doe in this case deere brother? Surely we must put on that mightie faith of valiant King Dauid, who vpon the most assured trust he had of Gods assistance, said; *In*

Matt. 3. Luke 8.

Matt. 14.

Do

Deo meo transgrediar murum. In the helpe of my God I will goe thorough the wal. Psal. 17.

Of which inuincible faith S. Paule was also, when he said; *Omnia possum in eo qui me confortat:* I can doe all thinges in him, that comforteth and strengtheneth mee. Nothing is impossible, nothing is too hard for me by his assistance. Phil. 4.

Wee must be (as the scripture saith;) *Quasi leo confidens, absque terrore:* Like a bold and confident Lion, which is without terrour. That is, wee must not be astonied at any tempest, anie tribulation, any aduersitie. Pro. 28.

Wee must say with the Prophet Dauid experienced in these matters; *I will not feare manie thousandes of people that shoulde inuiron or besiege mee together. If I should walke amidst the shadow of death, I will not feare: If whole armies should stand against mee, yet my hart should not tremble. My hope is in God, and therefore I will not feare what man can doe vnto mee. God is my aider, and I will not feare what flesh can doe vnto mee: God is my helper and protector, and therefore I wil dispise and contemne mine enemies.* And another prophet in like sense; *Behold, God is my Sauiour, and therfore will I deale confidently, and will not feare.* Psal. 3. Psal. 22. Psal. 26. Psal. 117. Psal. 55. Esay 12.

These were the speeches of holie prophets, of men that knewe well what they saide, and had

often tasted of affliction themselues: and therefore could saie of their owne experience how infallible Gods assistance is therein.

Christian fortitude. 33 To this supreme courage, magnanimitie, and Christian fortitude, the scripture exhorteth vs, when it saith; *If the spirit of one that is in authoritie, do rise against thee: see thou yeelde not from thy place vnto him.* And againe, another scripture saith; *Striue for iustice, euen to the losse of thy life: and stand for equitie vnto death it selfe: and God shall ouerthrowe thine enemies for thee.* And Christ himselfe yet more effectually recommendeth this matter in these words; *I say vnto you my friends, be not afraid of them which kil the body, and afterward haue nothing else to do against you.* And S. Peter addeth further; *Neque conturbemini:* that is, Do not onely not feare them, but (which is lesse) do not so much as be troubled for al that flesh and blood can do against you.

Eccle. 10. Excle. 4. Luk. 12. 1. Pet. 3.

34 Christ goeth further in the Apocalyps, and vseth maruellous speeches to intise vs to this fortitude: for these are his words; *He that hath an eare to heare, let him heare what the spirit saith vnto the churches: To him that shall conquer, I wil giue to eate of the tree of life, which is in the paradise*

Apoc. 2.

of my God. This saith the first and the last: he that was dead, and now is aliue: I know thy tribulation, & thy pouertie: but thou art rich indeede, and art blasphemed by those that say they are true Israelites, and are not, but are rather the synagog of Satan. Feare nothing of that which you are to suffer: Behold, the diuel will cause some of you to be thrust into prison to the end you may be tempted: and you shall haue tribulation for * ten daies. But be faithfull vnto death, and I will giue thee a crowne of life He that hath an eare to heare, let him heare what the spirits saith vnto the churches: he that shall ouercome, shal not be hurt by the second death. a And hee that shall ouercome, and keepe my works vnto the ende: I will giue vnto him authoritie ouer nations, euen as I haue receiued it from my father: and I will giue him besides, the morning star: Hee that shall ouercome, shall be apparelled in white garments: and I will not blot his name out of the booke of life, but will confesse his name before my father, and before his angels. Behold, I come quickly: hold fast that thou hast, least another man receiue thy crowne. He that shal couquer, I will make him a piller in the temple of my God, and hee shall neuer go foorth

* Those ten daies some thinke to haue been the ten generall persecutions within the first 300. yeeres after Christ. B.

* But others rather think that terme doth heere signifie manie (as in som other places of Scripture) and daies, as they are broken off by the nights that come betwixt, so to signifie such times

of triall as should now and then haue times of breathing likewise: that so the faithfull may bee refreshed, and gather their strength against a fresh assault ensuing. a Chap. 3.

more: and I will write vpon him the name of my God, and the name of the citie of my God, which is newe Ierusalem. Hee that shall conquer, I will giue vnto him to sit with me in my throne: euen as I haue conquered, and do sit with my father in his throne.

35 Hetherto are the words of Christ to S. Iohn. And in the ende of the same booke, after hee had described the ioies and glorie of heauen at large, he concludeth thus; Cap. 21. *And hee that sate on the throne said to me: Write these words, for that they are most faithful and true. Qui vicerit possidebit hæc, & ero illi Deus, & ille erit mihi filius: timidis autem, & incredulis, &c. pars illorum erit in stagno ardenti, igne, & sulphure, quod est mors secunda:* He that shal conquer, shall possesse all the ioyes that I haue heere spoken of: and I will be his God, and he shall be my sonne. But they which shall be fearfull to fight, or incredulous of these things that I haue saide: their portion shall be in the lake burning with fire and brimstone, which is the second death.

Eccle. 15. 36 Here now we see both allurements and threats; good and euill; life, and death; the ioies of heauen, and the burning lake, proposed vnto vs. Wee maie stretch out our handes vnto which wee will

will. If we fight and conquer (as by Gods grace we may) then are we to enioie the promises laid downe before. If we shew our selues either vnbeleeuing in these promises, or fearfull to take the fight in hand, being offered vnto vs: then fall we into the danger of the contrary threats: euen as Saint Iohn affirmeth in another place, that certaine noble men did among the Iews, who beleeued in Christ, but yet durst not confesse him for feare of persecution. Ioh. 12.

37 Here then must ensue another vertue in vs most necessarie to all those that are to suffer tribulation and affliction: and that is a strong and firme resolution, to stande and goe through, what opposition or contradiction soeuer wee find in the world, either of fawning flatterie, or persecuting crueltie. This the scripture teacheth crying vnto vs, *Esto firmus in via Domini*: Be firme, and immoueable in the way of the Lord. And again; *State in fide, viriliter agite*: Stand to your faith, & play you the men. And yet further; *Confide in Deo, & mane in loco tuo*: Truste in God, & abide firme in thy place. And finally, *Confortamini & non dissoluantur manus vestræ*: Take courage vnto you, and let not your hands be dissolued *A firme resolution.* Eccle. 9. 1. Cor. 16. Eccle. 12. 2. Par. 15.

from the worke you haue begun.

38 This resolution had the three children, Sidrach, Misach, and Abdenago, when hauing heard the flattering speech and infinit threts of cruell Nabuchodonozor, they answered with a quiet spirit;

Dan. 3. *O king, we may not be careful to answer you, to this long speech of yours. For behold, our God is able (if he will) to deliuer vs from this fornace of fire, which you threatē, & from al that you can do otherwise against vs. But yet if he should not please him so to do: yet you must know (sir king) that we do not worship your gods, nor yet adore your golden idol, which you haue set vp.*

39 This resolution had Peter & Iohn, who being so often brought before the councel, and both commanded, threatened & beaten, to talk no more of Christ: answered still; *Obedire oportet Deo magis quàm hominibus*: We must obey God, rather then men. The same had S. Paule also, when being requested with teares of the Christians in Cæsarea, that hee woulde forbeare to go to Ierusalem, for that the holie Ghost had reuealed to many the troubles which expected him there: hee answered; *What meane you to weepe thus, and to afflict my hart? I am not onelie ready to bee in bonds for Christs name in Ierusalem: but also to suffer death for the same.*

Acts. 4. 5.

Acts. 21.

same. And in his epistle to the Romanes he yet further expresseth this resolution of his, when he saith; *What then shall we say to these things? If God be with vs who will be against vs? Who shall seperate vs from the loue of Christ? Shall tribulation? Shall distresse? Shall hunger? Shall nakednes? Shall perill? Shall persecution? Shall the sword? I am certaine, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor strength, nor height, nor depth, nor any creature else, shall be able to seperate vs from the loue of God which is in Iesus Christ our Lord.* Rom. 8.

40 Finally, this was the resolution of al the holie martyrs & confessors, & other seruants of God: wherby they haue withstood the temptations of the diuell, the allurements of flesh and blood, & all the persecutions of tyrants, exacting things vnlawfull at their hands. I will allege one example out of the* second book of Machabees, and that before the comming of Christ, but yet nigh vnto the same, and therefore no maruell (as the fathers do note) though it tooke some heat of Christian feruor & constancie towards martyrdome. The example is wonderfull, for that in mans sight it was but for a* small matter required at their handes, by the

B.
* Which book is not any part of canonicall Scripture: neuertheles this example may well be true, for that such constancie is often found in the children of God.

B.
* It was a manifest breach of the law of God: and of no small matter to them that knew it.

tyrants commandement: that is onelie to eate a peece of swines flesh, which then was forbidden. For thus it is recorded in the booke aforesaid.

2.Mac.7. *A maruellous constancie of the seuen Machabees & their mother.*

41 It came to passe that seuen brethren were apprehended together in those daies, & brought (with their mother) to the king Antiochus, and there compelled with torments of whipping, and other instruments, to the eating of swines flesh against the Law. At what time one of them (which was the eldest) said; What doost thou seeke? Or what wilt thou learne out of vs, O king? We are readie heere rather to die, then to breake the auncient Lawes of our God. Whereat the king beeing greatlie offended, commanded the frying pans and pots of brasse to be made burning hoat: which being readie, he caused the first mans toong to be cut off, with the tops of his fingers and toes, as also with the skin of his head; the mother and other brothers looking on, & after that to be fried vntill he was dead. Which being done, the second brother was brought to torment, and after his haire pluckt off from his head, together with his skin, they asked him whether hee would yet eate swines flesh or no, before he was put to

to the reſt of his torments? Whereto he anſwered; No, and thereupon was (after manie torments) ſlaine with the other. Who being dead, the third was taken in hand: and being willed to put foorth his toong, he held it forth quickly together with both his hands to be cut off, ſaying confidently; *I receiued both toong and handes from heauen, and now I deſpiſe them both for the law of God, for that I hope to receiue them all of him againe.* And after they had in this ſort tormented and put to death ſixe of the brethren, euery one moſt conſtantly proteſting his faith, and the ioy he had to die for Gods cauſe: there remained onely the yoongeſt, whom Antiochus (being aſhamed that hee could pervert neuer a one of the former) endeuoured by all meanes poſſible to drawe from his purpoſe, by promiſing and ſwearing, that he ſhould be a rich and happie man, and one of his chiefe friends, if he would yeelde. But when the youth was nothing moued therewith, Antiochus called to him the mother, and exhorted hir to ſaue hir ſonnes life, by perſuading him to yeeld: which ſhe faining to do, thereby to haue libertie to ſpeake to hir ſonne, made a moſt vehement exhortation to him

A worthie ſaying.

him in the Hebrew toong, to stand to it, and to die for his conscience: which speech being ended, the youth cried out with a lowde voice, and vttered this noble sentence woorthy to be remembred; *Quem sustinetis? Non obtempero præcepto regis, sed præcepto legis.* Whom do you stay for? I do not obey the commandement of the king, but the commandement of the law of God. Wherupon both he and his mother were presentlie (after manie and sundrie torments) put to death.

42 This then is the constant and immooouable resolution, which a Christian man should haue in all aduersitie of this life. Wherof S. Ambrose saith thus; *Gratia præparandus est animus, exercenda mens, & stabilienda ad constantiam: vt nullis perturbari animus possit terroribus, nullis fraui molestijs, nullis supplicijs cedere.* Our mind is to be prepared with grace, to be exercised, and to be so established in constancie, as it may not be troubled with any terrors, broken with any aduersities, yeeld to any punishments or torments whatsoeuer.

Lib. 2. of 38.

How a man may come to an inuincible resolution

43 If you aske heere how a man may come to this resolution: I answer that S. Ambrose in the same place, putteth two waies: the one is, to remember the endles

endles and intollerable paines of hell, if we do it not: and the other is to thinke of the vnspeakable glorie of heauen, if we do it. Whereto I wil adde the third, which with a noble heart may preuaile as much as either of them both: and that is, to consider what others haue suffered before vs, especially Christ himselfe, and that onely of meere loue & affection towards vs. We see that in this world, louing subiects do glorie of nothing more then of their daungers or hurts taken in battell for their prince, though hee neuer tooke blow for them againe: what then would they doe, if their prince had beene afflicted voluntarily for them, as Christ hath beene for vs? But if this great example of Christ seeme vnto thee too high for to imitate: looke vpon some of thy brethren before thee, made of flesh and blood as thou art; see what they haue suffered before they coulde enter into heauen: thinke not thy selfe hardly dealt withall, if thou be called to suffer a little also.

44 S. Paul writeth of all the Apostles togither; Euen vnto this hower we suffer hunger and thirst, and lacke of apparell: we are beaten with mens fistes: we are vagabondes, not hauing where to stay: 1. Cor. 4. *The sufferings of the Apostles.*

stay: we labour and worke with our own hands: we are curſed, and we do bleſſe: we are perſecuted, and wee take it patiently: we are blaſphemed, and we pray for them that blaſpheme vs: wee are made as it were the very outcaſts & purginges of this world, euen vnto this day: that is, though we be Apoſtles, though we haue wrought ſo many miracles, and conuerted ſo many millions of people; yet euen vnto this day are we thus vſed. And a litt'e after, deſcribing yet further their liues, he ſaith; We ſhew our ſelues as the miniſters of God, in much patience; in tribulations; in neceſſities; in diſtreſſes; in beatings; in impriſonments; in ſeditions; in labours; in watches; in faſtinges; in chaſtitie; in longanimitie; in ſweetnes of behauiour. And of himſelfe in particular he ſaith; *In laboribus plurimis, &c.* I am the miniſter of God in many labours, in impriſonment more then the reſt, in beatinges aboue meaſure, and oftentimes in death it ſelfe. Fiue times haue I beene beaten of the Iewes, and at euerie time had forty laſhes lacking one: three times haue I bin whipped with rods: once I was ſtoned: three times haue I ſuffered ſhipwracke: a daye and a night was I in the bottome

Cor. 6.

2. Cor. 11.

The particular ſufferinges of S. Paule.

bottome of the sea: oftentimes in iourneies, in dangers of fluds: in dangers of theeues: in dangers of Iewes; in dangers of Gentiles; in dangers of the citie; in dangers of wildernes: in dangers of sea: in dangers of false brethren; in labor and trauell; in much watching; in hunger and thirst; in much fasting; in cold and lacke of clothes: and besides all these externall things, the matters that daily do depend vpon me, for my vniuersall care of Churches.

45 By this we may see now, whether the Apostles taught vs more by wordes then they shewed by example about the necessities of suffering in this life. Christ might haue prouided for them if hee woulde, at leastwise things necessarie to their bodies, and not haue suffred them to come into these extremities of lacking clothes to their backes: meate to their mouthes, and the like. He that gaue them authoritie to doe so many other miracles, might haue suffered them at least to haue wrought sufficient maintenance for their bodies, which should bee the first miracle that worldly men would work, if they had such authoritie. Christ might haue said to Peter, when he sent him to take his tribute from out

of

Matt. 17 of the fishes mouth: Take so much more as will suffice your necessarie expences, as you trauell the countrey: but he wold not, nor yet diminish the great afflictions, which I haue shewed before, though he loued them as dearely, as euer he loued his owne soule. Al which was done as S. Peter interpreteth, to giue vs example what to follow: what to looke for: what to desire: what to comfort our selues withall, in amidst the greatest of our tribulations.

1. Pet. 2.

Heb. 11. *A notable exhortation of the Apostle.*

46 The Apostle vseth this as a principall consideration, when he writeth thus to the Hebrewes, vpon the recitall of the sufferinges of other Saints before them: wherefore we also (brethren) hauing so great a multitude of witnesses (that haue suffered before vs) let vs laye off all burdens of sinne hanging vppon vs; and let vs runne by patience vnto the battell offered vs, fixing our eyes vpon the Author of our faith, and fulfiller of tha same, Iesus; who putting the ioyes of heauen before his eyes, sustained patiently the crosse; contemning the shame, and confusion thereof; and therefore nowe sitteth at the right hand of the seate of God. Thinke vpon him (I say) which sustayned such a contradiction against

againſt himſelfe at the handes of ſinners: and bee not wearie, nor faint in courage. For you haue not yet reſiſted againſt ſinne vnto blood: and it ſeemeth you haue forgotten that comfortable ſaying, which ſpeaketh vnto you as vnto children; My *ſonne do not contemne the diſcipline of the Lord, and be not wearie when thou art chaſtned of him*. For whom God loueth hee chaſtneth, and hee whipperth euerie ſonne whom he receiueth. Perſeuere therefore in the correction laide vpon you. God offereth himſelfe to you as to his children. For what child is there whom the father correcteth not? If you be out of correction (wherof all his children are made partakers) then are you baſtards and not children. Al correction for the preſent time when it is ſuffered, ſeemeth vnpleaſant & ſorrowfull: but yet after it bringeth foorth moſt quiet fruit of iuſtice vnto them that are exerciſed by it. Wherfore ſtrengthen vp your wearie hands, and looſed knees: make way to your feete, &c. That is, take courage vnto you, and go forward valiantly vnder the croſſe laide vpon you. This was the exhortation of this holie captaine vnto his countrey-men ſouldiers of Ieſus Chriſt, the Iewes. Pro. 3. Iob. 5. Apoc. 3.

47 S. Iames the brother of our Lorde, vseth another exhortation to all true catholiks, not much differing from this, in
Iac. 5. that his Epistle, which he writeth generally to all. Be you therefore patient my brethren (saith he) vntil the comming of the Lord. Behold, the husbandman expecteth for a time the fruit of the earth, so precious vnto him, bearing patiently vntill hee may receiue the same in his season: be therefore patient, and comfort your harts, for that the comming of our Lord will shortly draw neere. Be not sad, and complaine not one of another. Behold, the iudge is euen at the gate. Take the prophets for an example of labour and patience, which spake vnto vs in the name of God. Behold we account them blessed which haue suffered. You haue heard of the sufferance of Iob, and you haue seen the end of the Lord with him: you haue seene (I saie) that the Lorde is mercifull and full of compassiion.

48 I might here alleage many things more out of the Scripture to this purpose, for that the Scripture is most copious herein: and in very deed, if it shoulde all be melted and powred out, it woulde yeelde vs nothing elsse almost, but touching the crosse, and patient beariug of tri-

tribulation in this life But I must end, for that this Chapter riseth to bee long as the other before did: and therefore I wil onely for my conclusion, set downe the confession, and most excellent exhortation of olde Mattathias vnto his children in the time of the cruell persecution of Antiochus against the Iewes: Now (saith he) is the time that pride is in her strength: nowe is the time of chastisement towards vs, of euersion & indignation come. Now therefore (O children) be you zealous in the law of God: yeeld vp your liues for the testament of your fathers: remember the workes of your ancestors, what they haue done in their generations, & so shall you receiue great glorie, & eternall name. Was not Abraham found faithfull in time of temptation, and it was reputed vnto him for iustice? Ioseph in time of his distres, kept Gods commandements, and was made Lord ouer all Egypt. Phinees our father, for his zeale towards the law of God, receiued the testament of an euerlasting priesthoode. Iosue for that hee fulfilled Gods word, was made a captaine ouer al Israell. Caleb for that hee testified in the church, receiued an inheritance. Dauid for his mercie obtained the seate of an eter-

1. Mac. 2.
Gen. 12.
Gen. 41.
Num. 25.
Ioſu. 1.
Iudg. 14.
2. Reg. 2.
4. Reg. 1.

eternall kingdome. Elias for that he was zealous in the zeale of the law, was take vp to heauen. Ananias, Asarias, & Misael, through their beleefe, were deliuered frō the flame of fire. Daniell for his simplicitie was deliuered from the mouth of lions. And so do you run ouer, by cogitation, all generations, & you shall see that all those that hope in God shall not be vanquished. And do you not feare the words of a sinfull man: for his glorie is nothing els but dung & woorms: to day he is great and exalted, and to morrow he shal not be found: for he shal returne vnto his earth again, and all his fond cogitations shall perish. Wherefore take courage vnto you (my children) & plaie the men in the law of God. For therein shall be your honor and glorie. Hitherto are the words of Mattathias, which shall suffice, for the end of this Chapter.

Dan. 3.

Dan. 9.

CHAP. III.

Of the third impediment that letteth men from resolution: which is the loue of the world

AS the two impedimentes remooued before, bee indeede great staies to many men from the resolution we talke of: so this that nowe I take in hande, is

is not onely of it selfe a strong impediment, but also a great cause and common ground (as it were) to all the other impediments that be. For if a man could touch the very pulse of all those, who refuse, or neglect, or defer this resolution: he shall finde the foundation thereof to be the loue of this worlde, whatsoeuer other excuse they pretende besides. The noble men of Iewrie pretended feare to be the cause why they could not resolue to confesse Christ openly: but S. Iohn that felt their pulse vttereth the true cause to haue been; *For that they loued the glorie of* men, *more then the glorie God.* Iob. 12.
Demas that forsooke S. Paul in his bands, euen a little before his death; pretended another cause of his departure to Thessalonica: but S. Paul saith it was; *Quia diligebat hoc seculum:* For that hee loued this world: So that this is a generall and vniuersall impediment, and more indeed dispersed then outwardlie appeareth: for that it bringeth foorth diuers other excuses, therby to couer her selfe in manie men. 2. Tim. 4.

2 This may bee confirmed by that most excellent parable of Christ, recorded by three Euangelistes, of the three sortes of men which are to bee dam- Mart. 13. Mark 4. Luk. 8.

damned, and the three causes of their damnation: whereof the third and last and most generall (including as it were both the rest) is, the loue of this worlde. For the first sort of men are compared to a high way, where al seed of life that is sowen, either withereth presently or else is eaten vp by the birds of the aire: that is (as Christ expoundeth it) by the diuell in careleſſe men, that contemne whatsoeuer is said vnto them: as infidels, and all other obstinate and contemptuous people. The seconde sort are compared to rockie grounds, in which for lack of deep roote, the seed continueth not: whereby are signified, light and inconstant men that now chop in, and now run out, now are feruent, and by & by key-cold again: and so in time of temptation, they are gone. The third sort are compared to a field, where the seed groweth vp, but yet there are so manie thornes on the same (which Christ expoundeth to bee the cares, troubles, and miseries, and deceiuable vanities of this life) as the good corne is choked vp, and bringeth foorth no fruit. By which last words our Sauior signifieth, that whereſoeuer the doctrine of Christ groweth vp, and yet bringeth not forth due fruit: that is, where euer it is

The exposition of the parable of the seede.

is receiued & imbraced (as it is among all christians) & yet bringeth not foorth good life: there the cause is, for that it is choked with the vanities of this world.

3 This is a parable of maruellous great importance, as may appeare, both for that Christ, after the recitall thereof, cried out with a loud voice; *He that hath eares to heare let him heare:* as also for that hee expounded it himselfe in secret onely to his disciples: and principally, for that before the exposition thereof hee vseth such a solemne preface, saying; *To you it is giuen to knowe the mysteries of the kingdome of heauen, but to others not: for that they seeing doo not see, and hearing doe not heare, nor vnderstande.* Whereby Christ signifieth, that the vnderstanding of this parable among others, is of singular importance, for conceiuing the true mysteries of the kingdome of heauen: and that manie are blinde, which seeme to see, and manie deafe, and ignorant, that seeme to heare and knowe: for that they vnderstande not well the mysteries of this parable. For which cause also, Christ maketh this conclusion before hee beginneth to expounde the parable; *Happie are your eies that see, and blessed are your eares that heare.* After which

The importance of this parable.

Matt. 13.

which words he beginneth his exposition, with this admonition; *Vos ergo audite parabolam:* Do you therefore heare and vnderstande this parable.

4 And for that this parable doth containe and touch so much indeede as may or needeth bee said, for remooving of this great and daungerous impediment of worldlie loue: I meane to staie my selfe onelie vppon the explanation thereof in this place, and will declare the force and truth of certaine wordes heare vttered by Christ of the world and worldlie pleasures: and for some order and methods sake, I will draw al to these sixe points following. First, how and in what sense all the worlde and commodities thereof are vanities, and of no value (as Christ here signifieth) and consequentlie, ought not to be an impediment, to let vs from so great a matter, as the kingdome of heauen, and the seruing of God is. Secondly, how they are not onelie vanities, and trifles in themselues, but also deceptions, as Christ saith: that is, deceits, not performing to vs indeede, those little trifles which they do promise. Thirdlie, how they are, *Spinæ*, that is, pricking thornes, as Christ saith, though they seeme to worldlie men

1 *Two parts of this Chapter.*

2

men to bee most sweete and pleasant. Fourthly, how they are *ærumnæ*, that is, miseries and afflictions, as also Christs words are. Fiftly, *Quomodo suffocant*, how they strangle or choke vs, as Christ affirmeth. Sixtly, how we may vse them notwithstanding without these dangers and euils, and to our great comfort, gain and preferment. 4 5 6

5 And touching the first, I do not see how it may be better prooued, that all the pleasures and goodlie shewes of this world are vanities, as Christ here saith, then to alledge the testimonie of one which hath prooued them all, that is, of one that speaketh not of speculation, but of his owne proofe and practise: and this is king Salomon, of whom the scripture reporteth woonderfull matters, touching his peace, prosperitie, riches, and glorie in this worlde: as that all the kings of the earth desired to see his face, for his wisedome & renowmed felicitie: that all the princes liuing besides, were not like him in wealth: that he had 666. talents of golde (which is an infinite summe) brought him in yeerely, besides all other that hee had from the kings of Arabia and other princes: that siluer was as plentifull with him as heapes of 1

The first part how all the world is vanitie.

2. Par. 9.

The worldly prosperity of king Salomon.

stones, and not esteemed, for the great store and abundance hee had thereof: that his plate and iewels had no ende, that his seate of maiestie, with stooles, Lions to beare it vp, and other furniture was of golde, passing all other kinglie seates in the worlde: that his precious apparell, and armour was infinite: that he had all the kings from the riuer of the Philistians vnto Ægypt, to serue him: that hee had fortie thousande horses in his stables to ride, and twelue thousand chariots, with horses and other furniture readie to them, for his vse: that hee had two hundred speares of gold, borne before him, and sixe hundred crownes of golde bestowed in euerie speare, as also three hundred bucklers, and three hundred crownes of golde, bestowed in the gilding of euerie buckler: that hee spent euerie day in his house a thousand, nine hundred, thirtie and seauen quarters

3. Reg. 4. 30. Cori simila & 60. Cori farinæ: and euery corus is * 21. quarters & odde. 3. Reg. 11. Eccle. 1. B.

* For 21, I thinke he meant but 11, for a Corus according to Iosephus is reckoned to bee 738. of our gallons: which make of our measures 11. quarters, fower bushels, one pecke. So 900. being taken out of the totall sum, the residue that remaineth doth agree well to this account: for it maketh 1037. quarters, sixe bushels, and two pecks. But of this kind of measure the iudgement of the learned doth varie much, and it woulde aske a longe discourse to beare out the more likely opinion, by conference of places and measures togethe. By the account of S. Ierom it commeth far short: that is, but to 232. quarters, sixe bushels and an halfe.

ters of meale and flower; thirtie oxen; with an hundred weathers; besides all other flesh: that hee had seuen hundred wiues, as Queenes; and three hundred others, as concubines. Al this, and much more doth scripture report of Salomons worldly wealth, wisdome, riches, & prosperitie: which he hauing tasted, and vsed to his fill, pronounced yet at the last this sentence of it all; *Vanitas vanitatum, & omnia vanitas:* Vanitie of vanities, and al is vanitie. By vanitie of vanities, meaning (as S. Ierom interpreteth the greatnes of this vanitie, aboue all other vanities that may be deuised.

Salomons saying of himselfe.

6 Neither onely doth Salomon affirme this thing, but doth prooue it also by examples of himselfe. I haue beene king of Israel in Ierusalem (saith he) and purposed with my selfe, to seeke out by wisdom all things: and I haue seen, that all vnder the sun are meere vanities, and affliction of spirit. I saide in my hart, I will go and abounde in delights, and in euerie pleasure that may bee had: and I sawe that this was also vanitie. I tooke great workes in hand, builded houses to my selfe, planted vineyards, made orchards and gardens, and beset them with al kind of trees: I made me fish ponds to water

my trees: I possessed seruants and handmaids, & had a great family, great herds of cattell, aboue anie that euer were before me in Ierusalem: I gathered together gold and siluer, the riches of Kings and prouinces: I appointed to my selfe singers, both men and women, which are the delights of the children of men: fine cups also to drinke wine withal: and whatsoeuer my eies did desire, I denied it not vnto them: neither did I let my hart from vsing anie pleasure, to delight it selfe in these things which I prepared. And when I turned my selfe to all that my hands had made, and to all the labors, wherein I had taken such pains and sweat: I saw in them all vanitie, and affliction of the minde.

7 This is the testimonie of Salomon vpon his owne proofe in these matters: and if he had spoken it vpon his wisdom onely (being such as it was) we ought to beleeue him: but much more, seeing he affirmeth it of his owne experience. But yet if any man be not mooued with this: les vs bring yet another witnesse out of the new testament, & such a one as was priuie to the opinion of Christ herein: that is, Saint Iohn the Euangelist, whose
1. Ioh. 2. words are these; *Do not loue the world, nor*
those

those things that are in the world: If any man loue the world, the loue of God the father is not in him. For that all, which is in the world is either concupiscence of the flesh, or concupiscẽce of the eies, or pride of life. In which words, S. Iohn besides his threat against such as loue and follow the world, reduceth all the vanities thereof, vnto three generall points or branches: that is, to concupiscence of the flesh (wherein he comprehendeth all carnall pleasures;) to concupiscence of the eies (wherein he containeth all matters of riches) and to pride of life, wherby he signifieth the humor & disease of worldly ambition. These then are the three generall & principall vanities of this life, wherein worldly men do weary out themselues: ambition, couetousnes, & carnall pleasure: whereunto all other vanities are adressed, as to their superiors. And therfore it shal not be amis to consider of these three in this place.

Three generall points of worldlie vanities.

8 And first to ambition or pride of life belongeth vaine-glorie: that is, a certaine disordinate desire to bee well thought of, well spoken of, praised, and glorified of men: and this is as great a vanitie (though it bee common to manie) as if a man shoulde run vp and downe the streets after a fether, flying in

Vain-glorie.

the aire tossed hither and thither, with the blasts of infinite mens mouthes. For as this man might wearie out himselfe before he gat the thing which he followed, & yet when he had it, hee had gotten but a feather: so a vaine-glorious man may labor a good while before he attain to the praise which he desireth, & when hee hath it, it is not woorth three chips, being but the breath of a fewe mens mouthes, that altereth vpon euerie light occasion, and nowe maketh him great, now little, now nothing at al. Christ him selfe may bee an example of this: who was tossed too and fro in the speech of men: some said he was a Samaritan, and had the diuell: other said hee was a prophet: other said he could not bee a prophet, or of God: for that he kept not the sabaoth daie: others asked if hee were not of God, how he coulde do so manie miracles. So that there was a schisme or diuision among them, about this matter, as S. Iohn affirmeth. Finally, they receiued him into Ierusalem, with triumph of *Hosanna*, casting their apparell vnder his feete. But the Friday next ensuing, they cried *Crucifige* against him, and preferred the life of Barrabas, a wicked murderer, before him.

Matt. 28. Ioh. 8. Ioh. 9. Matt. 21. Mark 11. Matt. 27. Luke 23.

9 Now

9 Now my friend, if they dealt thus with Christ which was a better man then euer thou wilt bee: and did more glorious miracles, the euer thou wilt doe, to purchase thee name and honour with the people: why doest thou so labor, and beat thy selfe about the vanitie of vaine glorie? Why dost thou cast thy trauels into the winde of mens mouths? Why doest thou put thy riches in the lips of mutable men, where euerie flatterer may rob thee of them? Hast thou no better a chest to locke them vp in? S. Paul was of another mind, when he said; *I esteeme little to be iudged of you, or of the day of man:* and he had reason surely. For what careth hee that runneth at tilt, if the ignorant people giue sentence against him, so the Iudges giue it with him? If the blinde man in the way to Iericho, had depended of the liking and approbation of the goers by, he had neuer receiued the benefit of his sight: for that they dissuaded him from running, and crying so vehemently after Christ. It is a miserable thing for a man to bee a winde mill, which maketh no meale, but according as the blast endureth. If the gale be strong, he surgeth about lustilie: but if the winde slake, hee relenteth pre-

1.Cor.4.

Luk.18.

sently. So praise the vain-glorious man, and ye make him run: if he feele not the
Dan. 3. gale blowe, hee is out of hart: hee is like the Babylonians, who, with a little sweet musicke, were made to adore any thing whatsoeuer.

Prou. 27. 10 The scripture saith most truelie; *A siluer is tried in the fire by blowing to it: so is a man tried in the mouth of him that praiseth.* For as siluer, if it be good, taketh no hurt thereby: but if it be euill, it goeth al into fume: so a vaine man by praise and commendation. Howe manie haue we seene puffed vp with mens praises, and almost put beside themselues, for ioie therof: and yet afterward broght downe, with a contrarie winde, and driuen full neere to desperation by contempt? How manie do wee see dailie (as the prophet
Psal. 9. did in his daies) commended in their sins, & blessed in their wickednes? Howe manie palpable & intollerable flatteries do we hear both vsed, & accepted dailie, and no man crieth with good king Da-
Psal. 140. uid; *Away with this oile, & ointment of sinners, let it not come vpon my head?* Is not all this vanitie? Is it not madnes, as the scripture calleth it? The glorious angels
Psal. 39. in heauen seeke no honour vnto themselues, but all vnto God: and thou poore

worm

worm of the earth desireſt to be glorifi-
ed? The fower and twentie elders in the
Apocalyps tooke off their crownes, and Apoc. 4.
caſt them at the feete of the lambe: and
thou wouldſt pluck fortie from the lamb
to thy ſelf, if thou couldeſt. O fond crea-
ture! How truly ſaith the prophet; *Homo* Pſal. 143.
vanitati ſimilis factus eſt: A man is made
like vnto vanitie. That is, like vnto his
owne vanitie, as light as the verie vani-
ties themſelues which he followeth. And
yet the wiſe man more expreſly; *In vani-* Eccle. 23.
tate ſua appenditur peccator: The ſinner is
weied in his vanitie. That is, by the va-
nitie, which he followeth, is ſeene how
light and vain a ſinner is.

11 The ſecond vanitie that belongeth *Worldly ho-*
to ambition, is deſire of worldly honor, *nour and pro-*
dignitie, and promotion. And this is a *motion.*
great matter in the ſight of a worldlie
man: this is a iewel of rare price, & wor-
thie to be bought, euen with any labour,
trauell, or perill whatſoeuer. The loue
of this, letted the great men that were
Chriſtians in Iewrie, from confeſſing of Ioh. 12.
Chriſt openly. The loue of this letted
Pilate from deliuering Ieſus, according Ioh. 19.
as in conſcience he ſaw he was bound.
The loue of this letted Agrippa and Fe- Act. 26.
ſtus, frō making themſelues Chriſtians,

albeit they esteemed Paules doctrine to be true. The loue of this letteth infinite men dailie from imbracing the meanes of their saluation. But (alas) these men do not see the vanity heerof. S. Paul saith not without iust cause; *Nolite esse pueri sensibus:* Be you not children in vnderstanding. It is the fashion of children to esteeme more of a painted bable, then of a rich iewell: and such is the painted dignitie of this world: gotten with much labour: maintained with great expences, and lost with intolerable griefe and sorrow. For better conceiuing whereof, ponder a little with thy selfe (gentle Reader) anie state of dignitie that thou wouldest desire: and thinke how manie haue had that before thee. Remember how they mounted vp, & how they descended downe againe: and imagin with thy selfe, which was greater, either the ioy in getting, or the sorrow in leesing it. Where are now all these Emperors, these kings, these princes and prelates, which reioiced so much once, at their own aduancement? where are they now. I say? who talketh or thinketh of them? Are they not forgotten, and cast into their graues long ago? And do not men boldly walk ouer their heads now, whose faces

2. Cor. 14.

faces might not be looked on without feare in this world? what then haue their dignities done them good?

12 It is a woonderfull thing to consider the vanitie of this worldlie honor. It is like a mans owne shadowe, which the more a man runneth after, the more it flieth: & when he flieth from it, it followeth him again: and the only way to catch it, is to fall downe to the ground vpon it. So wee see, that those men which desire honor in this world, are now forgotten: and those which most fled from it, and cast themselues lowest of all men, by humilitie; are now most of all honored: honored (I saie) most, euen by the world it selfe, whose enimies they were while they liued. For who is honoured more now, who is more commended and remembred then S. Paul, & his like, which so much despised worldlie honor in this life, according to the saying of the prophet; *Thy friends (O Lord) are too too much honored?* Most vaine then is the pursuite of this worldly honor & promotion: seeing it neither contenteth the minde, nor continueth with the possessor, nor is voide of great dangers, both in this life, and in the life to come, according to the saying of scripture, *Most seuere iudgements* *The vanity of worldly honour.* Psal. 138.

shall

shall be vsed vpon those that are ouer others: the meane man shall obtaine mercie: but the great and strong shal suffer torments strongly.

Worldly nobilitie.

13 The third vanitie that belongeth to ambition, or pride of life, is nobility of flesh and blood: a great pearle in the eie of the world: but indeed in it selfe, and in the sight of God, a meere trifle and vanitie. Which holie Iob well vnderstood, when he wrote these words; *I said vnto rottennes, thou art my father, & vnto worms, you are my mother and sisters.* He that will behold the gentrie of his ancestors: let him look into their graues, and see whether Iob saith trulie, or no. True nobilitie was neuer begun, but by vertue: and therefore as it is a testimonie of vertue to the predecessors: so is it another of vertue vnto the successors. And hee which holdeth the name thereof by descent, without vertue, is a meere monster, in respect of his ancestors, for that he breaketh the limits of the nature of nobilitie. Of which sort of men, God saith by one prophet; *They are made abhominable, euen as the things which they loue: their glorie is from their natiuitie, from the bellie, and from their conception.*

Iob. 17.

Ose. 7.

14 It is a miserable vanitie to go beg credit of dead men, when as we deserue none

none our selues; to seeke vp old titles of honor from our ancestors wee being vterly vncapable thereof, by our owne base maners & behauior. Christ clerely confounded this vanity, when being descended himselfe of the greatest nobilitie that euer was in the worlde; and besides that, being also tthe sonne of God; yet called hee himselfe ordinarilie, the son of man; that is, the son of the virgin Marie (for otherwise he was no sonne of man) and further then this also called himselfe a shephearde, which in the world is a name of contempt. He sought not vp this and that old title of honour to furnish his stile withall, as our men doe. Neither when hee had to make a king first in Israel, did hee seeke out the ancientest blood; but tooke Saul of the basest tribe of all Israell; and after him, Dauid the poorest shephearde of all his brethren. And when hee came into the worlde, hee sought not out the noblest men to make princes of the earth; that is, to make Apostles; but tooke of the poorest & simplest, thereby to confound (as one of them saith) the foolish vanitie of this world; in making so great account of the prehemmencie of a little flesh and blood, in this life,

Matt. 8. 20. 24. 26. Ioh. 10.

1. Reg. 9. 1. Reg. 16.

Matt. 4. Psal. 44 1. Cor. 1.

The vanitie of worldly wisedome.

15 The fourth vanitie that belongeth to ambition, or pride of life, is worldly wisedome; whereof the Apostle saith; 1. Cor. 3. *The wisedome of this world is folly with God.* If it bee folly, then great vanitie (no doubt) to delight so in it, as men do. It is a straunge thing to see, how contrary the iudgements of God are to the iudgementes of men. The people of Israel 1. Reg. 9. would needs haue a king (as I haue said) and they thought God would haue giuen them presently some great mightie prince to rule ouer them: but hee chose out a poore fellow, that sought asses about the countrey. After that, when God would displace this man againe for his sin, hee sent Samuel to annoint one of Isay his sons; & being com to the house, Isaie brought foorth his eldest sonne Eliab, a lustie tall fellow, thinking him indeed most fit to gouerne: but God an- 1. Reg. 16. swered; *Respect not his countenance, nor his talnes of personage, for I haue reiected him: neither doe I iudge according to the countenance of man.* After that Isaie brought in his second son Abinadab, and after him Samma, & so the rest, vntill he had shewed him seuen of his sons. All which being refused by Samuel, they maruelled, and said, there was no mo left, but onely

a

a little red headed boy, that kept the sheep called Dauid: which Samuell caused to be sent for: & assoone as he came in sight, God said to Samuel, this is the man that I haue chosen.

16 When the Messias was promised vnto the Iewes to be a king, they imagined presently, according to their worldlie wisedome, that he shold be som great prince: and therfore they refused Christ, that came in pouertie. Iames and Iohn being yet but carnall, seeing the Samaritanes contemptuously to refuse Christes disciples sent to them, & knowing what Christ was, thought straight way that he must in reuenge haue called downe fire from heauen to consume them: but Christ rebuked them, saying; *You knowe not of what spirit you are.* Luk 9. The Apostles preaching the crosse, and necessitie of suffring, to the wise Gentiles, and Philosophers, were thought presently fooles for their labours. Festus the Emperours lieuetenant, hearing Paule speake so much of abandoning the world, and following Christ, said: he was mad. Finallie, this is the fashion of all worldlie wise men: to condemne the wisedome of Christ, and of his saints. For so the holy scripture reporteth of their owne confession, 1. Cor. 1. Acts. 26.

fession, being now in place of torment:
Sap. 5. *Nos insensati vitam illorum æstimabamus insaniam.* We fond men esteemed the liues of Saintes as madnes. Wherefore, this is also great vanitie (as I haue said) to make such account of worldly wisedom: which is not onely folly, but also madnes, by the testimony of the holy Ghost himselfe.

17 Who would not thinke, but that the wise men of this world were the fittest to be chosen to doe Christ seruice in
1. Cor. 1. his church? Yet S. Paul saith; *Non multi sapientes secundum carnem:* God hath not chosen many wise men according to the flesh Who would not thinke but that a worldly wise man might easily also make a wise Christian? Yet S. Paule
1. Cor. 3. saith no: except first he become a foole: *Stultus fiat vt fiat sapiens:* If any man seem wise among you: let him become a foole to the end he may be made wise. Vaine then and of no account is the wisedome of this world, except it bee subiect to the wisedome of God.

The vanitie of beautie. 18 The first vanitie belonging to pride of life, is corporall beautie: whereof the
Prou. 31. wise man saith; *Vaine is beautie, and deceiuable is the grace of countenance.* Whereof also king Dauid vnderstood properly, when

when hee saide; *Turne away mine eies (O Lord) that they behold not vanitie.* This is a singlar great vanitie, dangerous and deceitfull: but yet greatly esteemed of the children of men: whose propertie is; *To loue vanitie*, as the prophet saith. Beautie is compared by holie men to a painted snake, which is faire without, and full of deadly poison within. If a man did consider what infinite ruines and destruction haue come by ouer light giuing credite thereunto, he would beware of it. And if he remẽbreth what foule drosse lieth vnder a faire skin: he would little be in loue therwith saith one father. God hath imparted certain sparks of beautie vnto his creatures: therby to draw vs to the consideration & loue of his own beuty, wherof the other is but a shadowe: euen as a mã finding a little issue of water may seek out the fountain thereby, or hapning vpon a smal vein of gold, may therby come to the whole mine it selfe. But wee like babes, delight our selues onely with the fair couer of the book, & neuer do consider what is written therin. In al fair creatures, that man doth beholde, hee ought to read this, saith one father, that if God coulde make a peece of earth so faire and louely, with imparting vnto it some little

Psal. 118.

Psal. 4.

A lesson to be red in the beautie of creatures.

little sparke of his beautie: how infinite faire is he himselfe, and howe woorthie of all loue and admiration? And howe happie shall we be, when we shal com to enioie his beautifull presence, whereof now all creatures do take their beautie.

19 If we would exercise our selues in these manner of cogitations, we might easilie keepe our harts pure and vnspotted before God in beholding the beautie of his creatures. But for that wee vse not this passage from the creature to the Creator, but rest onely in the externall appearance of a deceitfull face, letting go the bridle of foule cogitations, and setting wilfullie on fire our owne concupiscences: hence it is, that infinite men do perish dailie by occasion of this fond vanitie. I call it fond for that enerie child may describe the deceit & vanitie thereof. For take the faireſt face in the world, wherwith infinite fooliſh men fall in loue, vpon the sight: and rase it ouer but with a little scratch, and all the matter of loue is gone: let there come but an ague, & all this goodly beautie is destroied: let the soul depart but one halfe howre from the bodie, and this louing face is vglie to looke on: let it lie but two daies in the graue, and those which

The vanitie of beautie.

were

were so hot in loue with it before, will scarce abide to behold it, or come neere it. And if none of those thinges happen vnto it: yet quicklie commeth on olde age, which riueleth the skin, draweth in the eies, setteth out the teeth, and so disfigureth the whole visage, as it becommeth more contemptible nowe, then it was beautifull and alluring before. And what then can bee more vanitie then this? What more madnes, then either to take pride of it, if I see it in my selfe: or to indanger my soule for it, if *I* see it in others?

The vanitie of apparel. Eccl. 11.

20 The sixt vanity belonging to pride of life, is the glorie of fine apparell: against which the wise man saith; *In vestitu ne glorieris vnquam:* See thou neuer take glorie in apparell. Of all vanities this is the greatest, which we see so common among men of this world. If Adam had neuer fallen, wee had neuer vsed apparell: for that apparell was deuised to couer our shame of nakednes, and other infirmities contracted by that fal. Wherfore, wee that take pride and glory in apparell, doe as much as if a begger should glorie and take pride of the olde cloutes that do couer his sores, S. Paule said vnto a bishop; *If we haue wherewithal* 1. Tim. 6.

to

to couer our selues, let vs bee content. And Christ touched deepely the danger of nice apparell, when hee commended so much S. Iohn Baptist for his austere attire, adding for the contradictorie; *Qui molibus vestiuntur, in domibus regum sunt:* They which are apparelled in soft and delicate apparell are in kings courts. In kings courts of this world, but not in the kings court of heauen. For which cause in the description of the rich man damned, this is not omitted by Christ, *That he was apparelled in purple and silke.*

Matt. 3. 11. Luk. 7.

Luk 16.

21 It is a woonderfull thing to consider the different proceeding of GOD and the worlde heerein. God was the first that euer made apparell in the worlde: and he made it for the most noble of all our ancestors, in paradise: and yet he made it but of beastes skins. And Saint Paule testifieth of the noblest Saints of the olde Testament, that they were couered onelie with goates skins, and with haire of camels. What vanitie is it then for vs to bee so curious in apparell, and take such pride therein, as we do? Wee rob and spoile all creatures almost in the world, to couer our backes, and to adorne our bodies withall. From one, wee take his woll: from ano-

Gen. 3.

Heb. 11.

another his skinne : from another his furre : and from some other, their verie excrements, as the silke, which is nothing els but the excrements of wormes. Not contẽt with this, we come to fishes, and doo begge of them certaine pearles to hang about vs. Wee goe downe into the grounde for golde and siluer, and turne vp the sandes of the sea for precious stones: and hauing borrowed al this of other creatures, we iet vp and downe prouoking men to looke vpon vs: as if all this now were our own. When the stone shineth vpon our finger, wee will seeme (forsooth) thereby to shine. When the siluer and silke do glister on our backes, we looke bigge, as if al that beauty came from vs. And so (as the prophet saith) wee passe ouer our daies in vanitie, and doo not perceiue our owne extreme follie. *The extreme vanitie and pouertie of man.* Psal. 77.

22 The second generall branch which S. Iohn appointeth vnto the vanitie of this life, is concupiscence of the eyes: whereunto the ancient fathers haue referred all vanities of riches and wealth of this world. Of this S. Paule writeth to Timothy; *Giue commandement to the rich men of this world, not to be high minded, nor to put hope in the vncertainty of their riches.* 1. Tim. 6. *Concupiscence of the eies.*

The

The reason of which speech is vttered by the scripture in another place, when it saith; *Riches shall not profit a man in the day of reuenge*, That is, at the day of death and iudgement: which thing the riche men of this worlde doe confesse themselues, though too late, when they crie; *Diuitiarum iactantia quid nobis contulit?* What hath the brauerie of our riches profited vs? All which euidently declareth the great vanitie of worldlie riches, which can doe the possessour no good at all, when hee hath most neede of their helpe; *Rich men haue slept their sleepe* (saith the prophet) *and haue founde nothing in their handes*: that is, rich men haue passed ouer this life, as men doe passe ouer a sleepe, imagining themselues to haue golden mountaines, and treasures: and when they awake (at the day of their death) they finde themselues to haue nothing in their handes. In respect whereof, the Prophet Baruch asketh this question; *Where are they nowe which heaped together golde and siluer, and which made no ende of their scraping together?* And he answered himselfe immediatly; *Exterminati sunt, & ad inferos descenderunt*: They are now rooted out, and are gone downe vnto hell. To like effect saith

Prou. 11.

Eccl. 5. *The vanitie and perill of worldly wealth.*

Psal. 75.

Baruch. 3.

saith Saint Iames; *Now go to you rich men,* Iac. 5.
weepe and howle in your miseries, that come vpon you: your riches are rotten, and your gold and siluer is rustie: and the rust therof shal be testimonie against you: it shal feed on your flesh as fire: you haue hoorded vp wrath for your selues in the last day.

23 If wealth of this world be not onelie so vaine, but also so perilous, as heere is affirmed: what vanitie then is it for men to set their mindes vpon it as they doe? Saint Paule saith of himselfe, that *He esteemed it all but as dung.* And he had Phil. 3.
great reason surelie to saie so, seeing indeed they are but dung: that is, the verie excrements of the earth, and founde onelie in the most barren places there- Iob. 28.
of: as they can tell which haue seene their mines. What a base matter is this then for a man to tie his loue vnto? GOD commanded in the olde lawe, Leuit. 11.
that whosoeuer did goe with his breast vpon the grounde, should be vnto vs in abhomination: howe much more then a reasonable man, that hath glewed his hart and soule vnto a peece of earth? *We came in naked into this world, and naked* Chap. 1.
we must go foorth againe, saith Iob. The milwheele stirreth much about, & beateth it selfe from day to day: and yet at

the

the yeres end it is in the same place, as it was in the beginning: so rich men, let them toile and labour what they can, yet at their death must they bee as poore, as at the first day wherein they were borne.

Iob. 27. *When the rich man dieth* (saith Iob) *he shall take nothing with him, but shall close vp his eies and find nothing. Pouerty shal lay hands vpon him, and a tempest shall oppresse him in the night: a burning winde shall take him away, and a wirlewinde shall snatch him from his place: it shal rushe vpon him, and shall not spare him: it shall binde his hands vpon him, and shal hisse ouer him. For that it seeth his place whether he must go.*

24 The prophet Dauid likewise forewarneth vs of the same, in these wordes; *Be not afraid whē thou seest a man made rich, & the glorie of his house multiplied For when hee dieth hee shall take nothing with him, nor shall his glorie descend to the place whether he goeth: he shall passe into the progenies of his ancestors,* (that is, he shall go to the place where they are, who haue liued as hee hath done) *and world without end he shal see no more light.*

25 All this and much more is spoken by the holie Ghost to signifie the dangerous vanitie of worldly wealth: and the follie of those men, who labour so much

much to procure the same, with eternal peril of their soules, as the scripture assureth vs. If so manie phisitians, as I haue heere alledged scriptures, shoulde agree together, that such or such meates were venemous and perilsome: I thinke fewe woulde giue the aduenture to eate them, though otherwise in taste they appeered sweet and pleasant. How then commeth it to passe, that so manie earnest admonitions of GOD himselfe, cannot staie vs from the loue of this dangerous vanitie? *Nolite cor apponere*, saith GOD by the prophet: that is, Lay not your hart vnto the loue of riches. *Qui diligit aurum non iustificabitur*, saith the wise man: Hee that loueth golde shall neuer be iustified. *I am angrie greatlie vpon rich nations*, saith God by Zacharie. Christ saith; *Amen dico vobis, quia diues difficile intrabit in regnum cœlorum.* Truly I say vnto you, that a rich man shall hardly get into the kingdome of heauen. And again; *Wo be vnto you rich men, for that you haue receiued your consolation in this life.* Finally S. Paul saith generally of al, and to al; *They which wil be rich, do fall into tempration, and into the snare of the diuel, and into many vnprofitable & hurtful desires, which do drown men in destruction and perdition.*

Psal. 61. Eccle. 31. Cap. 1. Matt. 19. Luk. 6. 1. Tim. 6.

26 Can anie thing in the worde be spoken more effectually to dissuade from the loue of riches, then this? Must not heare now the couetous men either deny God, or condemn themselues in their own consciences? Let them go, and excuse themselues by the pretence of wife and children, as they are woont, saying: They meane nothing else, but to prouide for their sufficiencie. Doth Christ or Saint Paule admit this excusation? Ought we so much to loue wife, or children, or other kindred, as to indanger our soules for the same? What comfort may it bee to an afflicted father in hell, to remember, that by his meanes, his wife, and children doe liue wealthily in earth? All this is vanitie (deere brother) and meer deceit of our spiritual enemie. For within one moment after wee are dead, wee shall care no more for wife, children, father, mother, or brother in this matter, then wee shall for a meere stranger: and one penie giuen in almes while we liued (for Gods sake) shal comfort vs more at that day, then thousands of poundes bestowed vpon our kin, for the naturall loue we bare vnto our owne flesh and blood: the which, I would to Christ worldlie men did consider. And then

The pretence of wife and children refused.

then (no doubt) they would neuer take such care for kindred, as they do: especially vppon their death beds: whence presently they are to depart to that place, where flesh and blood holdeth no more priuiledge; nor riches haue anie power to deliuer: but onely such, as were wellbestowed in the seruice of God, or giuen to the poore for his names sake. And this shall be sufficient for this point of riches.

27 The third branch of woldlie vanitie is called by Saint Iohn, concupiscence of the flesh: which containeth all pleasures and carnall recreations: as banketting, laughing, playing, and the like, wherewith our flesh is much delighted in this worlde. And albeit in this kinde, there is a certaine measure to be allowed vnto the godlie, for the conuenient maintenance of their health (as also in riches it is not to bee reprehended) yet, that all these worldlie solaces are not onelie vaine, but also dangerous, in that excesse and abundance, as worldly men seeke and vse them, appeareth plainly by these wordes of Christ: *Woe bee vnto you which nowe doe laugh, for you shall weepe: Woe bee vnto you that now liue in full, & satietie: for the time shall come* Ioh. 16.

3 *Of the vanitie of worldly pleasure.*

when you shall suffer hunger. And again, in S. Iohns Gospel speaking to his apostles, & by them to all other, he saith; *You shall* Ioh. 16. *weepe & pule: but the world shal reioice.* Making it a signe distinctiue betweene the good and the bad: that the one shall mourn in this life, and the other reioice, and make themselues merrie.

28 The very same doth Iob confirme, both of the one, and the other sort: for Iob. 21. of worldlinges hee saith; *That they solace themselues with all kinde of musicke, and do passe ouer their daies in pleasure, &* Iob. 3. *in a very moment do go down into hell* But of the godlie he saith in his owne person; *That they* Iob. 9. *sigh before they eate their bread.* And in another place; *That they feare al their works, knowing that God spareth not him which offendeth.* The reason wherof the wise man Eccle. 9. yet further expresseth, saying; *That the works of good men are in the hands of God: & no man knoweth (by outward things) whether loue or hatred at Gods handes: but all is kept vncertaine for the time to come.* And olde Tob. 5. Tobias insinuateth yet another cause, when he saith; *What ioie can I haue or receiue, seeing I sit heere in darknes?* Speaking literally of his corporall blindnes, but yet leauing it also to bee vnderstood of spirituall and internall darknes.

29 These

29 These are then the causes (beside externall afflictiō, which God often sendeth) why the godly do liue more sad & fearful in this life, then wicked men do, according to the counsell of S. Paul; and why also they sigh often & weepe, as Iob & Christ do affirme; for that they remēber often the iustice of God: their owne frailtie in sinning: the secret iudgement of Gods predestination *vncertain to vs: the vale of miserie & desolation, wherin they liue here: which made euen the Apostles to grone, as S. Paul saith, though they had lesse cause thereof then we. In respect wherof we are willed to passe ouer this life in carefulnes, watchfulnes, feare & trembling, and in respect wherof also, the wiseman saith; b *It is better to go to the house of sorrow, then to the house of feasting.* Again; *Where sadnes is, there is the hart of wise men: but wher mirth is, there is the hart of fooles.* Finallie, in respect of this, the Scripture saith; *Beatus homo qui semper est pauidus.* Happy is the man which alwaies is fearefull. Which is nothing else, but that which the holie Ghost cōmandeth euerie man by Micheas the prophet, *Sollicitum ambulare cum Deo:* To walke carefull and diligent with God: thinking vpon his commandements: how we keepe

Why good men are sad in this life.
1. Cor. 2.
2. Cor. 7.
Phil. 2.
Iob. 3.
Ioh. 16.

B.

* Calling & iustifying are verie plaine and infallible tokens ther of. Rom. 8. 30 And so far is it not vncertaine vnto the faihtfull.

a Rom. 8. Ephes. 4. Matt. 24. 2. Cor. 5. and 7.
b Eccle. 7. Prou. 28. Mich. 6.

and obserue the same: how we resist, and mortifie our members vppon earth, and the like. Which cogitatiõs, if they might haue place with vs, would cut off a great deale of those worldlie pastimes wherewith the careles sort of sinners are ouerwhelmed: I mean of those good fellowships of eatings, drinkings, laughings, singings, disputings, and other such vanities that distract vs most.

30 Hereof Christ gaue vs a most notable aduertisement, in that he wept often, as at his natiuitie; at the resuscitation of Lazarus; vpon Ierusalem; and vpon the crosse. But hee is neuer read to haue laught in all his life. Hereof also is our owne natiuitie and death a signification: which being both in Gods hands, are appointed vnto vs, with sorrow and grief, as we see. But the middle part therof, that is, our life being left in our owne hands (by Gods appointment) we passe it ouer with vaine delites, never thinking whence we came, nor whether we go.

Ioh. 10. Luk. 19.

A similitude

31 A wise traueller passing by his Inne, though hee see pleasant meates offered him: yet he forbeareth vpon consideration of the price, and the iournie he hath to make: and taketh in nothing, but so much as he knoweth well, how to discharge

charge the next morning at his departure: but a foole laieth hands on euerie delicate baite that is presented to his sight, and plaieth the prince for a night or two. But when it commeth to the reckonig: hee wisheth that hee had liued onely with bread and drinke, rather then to be so trobled as he is for the paiment. The custome of manie Churches yet is to fast the euen of euerie feast, and then to make merrie the next day, that is, vpon the feastiuall day it selfe: which may represent vnto vs, the abstinent life of good men in this worlde, and the mirth that they haue in the world to come. But the fashion of the world is contrary, that is, to eate and drinke merrily first at the tauern, and after, to let the host bring in his reckoning. They eate, drink, & laugh: and the host scoreth vp all in the meane space. And when the time commeth that they must pay, many an hart is sad, that was pleasant before.

32 This the scripture affirmeth also of the pleasures of this worlde; *Risus do-* Prou. 14.
lore misebitur, & extrema gaudij luctus oc-
cupat: Laughter shall bee mingled with sorrow, and mourning shall insue at the hinder end of mirth. The diuel that plaieth the host in the worlde, and wil serue

you with what delight or pleasure you desire, writeth vp all in his booke: and at the day of your departure (that is, at your death) will he bring the whole reckoning, & charge you with it all: & then shal folow that which God promiseth to worldlings by the prophet Amos; *Your mirth shal be turned into moorning & lamentation.* Yea, and more then this, if you be not able to discharge the reckoning, you may chance to hear that other dreadfull sentence of Christ in the Apoc. *Quantũ in delicijs fuit, tantum dato illi tormentum:* Look how much he hath been in his delites, so much tormẽt do you lay on him.

Amos 2. Tob. 2.

Apoc. 18.

33 Wherefore to conclude this point and therewithall this first part, touching vanities: truly may we say with the prophet Dauid, of a worldlie minded man; *Vniuersa vanitas omnis homo viuens:* The life of such men containeth all kinde of vanitie. That is, vanitie in ambition, vanitie in riches, vanitie in pleasure, vanitie in al things which they most esteeme. And therefore I may well ende with the words of God, by the prophet Esaie; *Væ vobis, qui trahitis iniquitatem in funiculis vanitatis:* Wo bee vnto you which doo draw wickednes in the ropes of vanitie. These ropes are those vanities of vaine glory,

Psal. 38.

Esai. 59.

The ropes of vaine glory.

glorie, promption, dignitie, nobilitie, beautie, riches, delightes, and other before touched: which alwaies draw with them some iniquitie and sin. For which cause, Dauid saith vnto God; *Thou hatest (O Lord) obseruers of superfluous vanities.* Psal. 3. And lastly for this cause the holie Ghost pronounceth generally of all men; *Beatus vir qui non respexit in vanitates, et insanias falsas:* Psal. 39. Blessed is that man, which hath not respected vanities, and the false madnes of this world.

34 Now come I then to the second part proposed in this chapter: to shew how this world, with the commodities therof, are not only vanities, but also deceits (as Christ termeth them) for that indeed, they performe not vnto their followers, those idle vanities which they do promise. Wherin the world may be compared to that wretched and vngratefull deceiuer Laban: who made poore Iacob to serue him seauen yeares for faire Rachel, and in the end deceiued him with foule Lea. What false promises doth the world make daily? To one it promiseth long life and health: and cutteth him off in the midst of his daies. To an other it promiseth great wealth and promotion: and after long seruice, performeth

2 *How worldly vanities are also deceits.* Matt. 13.

Gen. 29.

False promises of the world.

no part thereof. To another it promiseth great honor by large expences: but vnderhand it casteth him into contempt by beggery. To another it assureth great aduancement by mariage: but yet neuer giueth him abilitie to come to his desire. Go you ouer the whole world: behold countries; view prouinces; looke into cities; harken at the doores & windows of priuate houses, of princes pallaces, of secret chambers: and you shall see, and heare nothing but lamentable complaints: one, for that he hath lost: another, for that he hath not woon: a third, for that he is not satisfied: ten thousand, for that they are deceiued.

The false promise of renowne.

35 Can there be a greater deceit (for examples sake) then to promise renowne, and memorie, as the world doth to hir followers: and yet to forget them assoone as they are dead? Who doth remember now one of fortie thousand iollie fellowes in this world, Captaines, Souldiers, Counsellers, Dukes, Erles, Princes, Prelates, and Emperors: Kings, and Queenes: Lords, and Ladies? who remembreth them I saie? Who once thinketh or speaketh of them now? Hath not their memorie perished with their sound, as the prophet saith? Did

Psal. 9.

not

not Iob promise truly, that *Their remembrance should be as ashes troden vnder foote?* Iob.13.
And Dauid, that *They should be as dust blowen with the winde?* Psal.2.
Diuers men there haue been ere this, that haue been verie meane in common account: and yet because they haue laboured to be vnknowen to the world, therefore the rather the world both remembreth and honoreth now the memorie of them. But manie a King and Emperour haue striued and laboured all their life, to be knowen in the world, and yet are now forgotten. So that the world is like in this point (as one saith) vnto a couetous and forgetfull host; who if he see his olde gheſt come by in beggerlie estate, all his money being spent: he maketh semblance not to know him. And if the gheſt maruell thereat, & saie, that he hath come often that waie, and spent much money in the house: the other answereth, It may be so, for there passe this waie so manie, as we vse not to keepe account thereof. But what is the waie to make this host to remember you (saith this author;) The way is to vse him ill as you passe by: beate him well, or doe some other notable iniurie vnto him, and he will remember you as long as he liueth, and many times *A comparison.*

will

will talke of you when you are farre off from him.

What the deceits of the world are.

36 Infinite are the deceits and dissimulations of the world. It seemeth goodlie, faire, and gorgious in outward shew: but when it commeth to handling, it is nothing but a feather; when it commeth to sight, it is nothing but a shadow; when it commeth to weight, it is nothing but smoke; when it commeth to opening, it is nothing but an image of plaister-worke, full of old rags and patches within. To know the miseries of the world, you must go a little out from it. A similitude For; as they which walke in a mist do not see it so well, as they which stand vpon an hill from it: so fareth it in discerning the world; whose propertie is, to blind them that come to it, to the ende they may not see their owne estate: euen as a rauen, first of all striketh out the poore sheepes eie; and so bringeth to passe, that she may not see the waie to escape from his tyrannie.

37 After the world hath once bereft the worldling of his spirituall sight, that he can iudge no longer betweene good & euill; vanitie, and veritie: then it rocketh him a sleepe, at ease and pleasure: it bindeth him sweetly; it deceaueth him pleasantly;

ſantly; it tormenteth him in great peace and reſt: it hath a proud ſpirite ſtraightwaies, to place him in the pinacle of greedie ambition, and therhence to ſhew him all the dignities and preferments of the world: it hath twentie falſe merchants, to ſhew him in the darke, the firſt and former endes of faire and precious clothes. (But hee may not looke into the whole peeces, nor carrie them to the light.) It hath fower hundred falſe prophets to flatter him, as Achab had, which muſt keepe him from the hearing of Micheas his counſell: that is, from the remorſe of his owne conſcience, which telleth him truth: it hath a thouſand cunning fiſhers, to laye before him pleaſant baites, but all furniſhed with dangerous hookes within: it hath infinite ſtrumpets of Babilon, to offer him drinke in golden cuppes, but all mingled with moſt deadly poyſon: it hath in euerie doore an alluring Iahel, to intice him into the milke of pleaſures and delightes, but all haue their hammers and nailes in their hands, to murder him in the braine when he falleth aſleepe. It hath in euerie corner, a flattering Ioab, to imbrace with one arme, and kill with the other. A falſe Iudas to giue

Matt. 4.

3. Reg. 22.

Apoc. 17.

Iudit. 4.

2. Reg. 20.

Luk. 22.

giue a kisse, and therewith to betray. Finallie, it hath all the deceits, all the dissimulations, all the flatteries, all the treasons, that possibly may be deuised. It hateth them that loue it; deceiueth them that trust it; afflicteth them that serue it; reprocheth them that honour it; damneth thē that follow it: & most of all forgetteth them that labour & trauell most of all for it. And to be briefe in this matter, do you what you can for this world, & loue it, & adore it, as much as you wil: yet in the ende you shall finde it a right Nabal: who after many benefits receiued from Dauid, yet when Dauid came
1.Reg. 25. to haue need of him, he answered; *Who is Dauid? Or who is the sonne of Isaie that I should know him?* Vpon great cause then
Psal. 4. said the prophet Dauid; *O you children of men, how long will you be so dull harted? Why do you loue vanitie, and seeke after a lie?* He calleth the worlde not a lyer, but a lie it selfe: for the exceeding great fraud and deceit, which it vseth.

3 *How pleasures of the world are thornes.* Hom. 25. in Euang.

38 The third name or propertie that Christ ascribeth vnto the pleasures and riches of the worlde, is, that they are thornes: of which S. Gregorie writeth thus; Who euer would haue beleeued mee, if I had called riches thornes, as Christ

Christ heere doth, seeing thornes doe pricke, and riches are so pleasant? And yet surely they are thornes, for that with the pricks of their careful cogitations, they teare and make bloodie the mindes of worldly men. By which words this holy father signifieth, that euen as a mans * naked bodie tossed and tumbled among many thornes, cannot bee but much rent and torne, and made bloody with the prickes thereof: so a worldly mans soule beaten with the cares and cogitations of this life cannot but bee vexed with restlesse pricking of the same, and wounded also with many temptations of sin, which do occur. This doth Salomon (in the places before alledged) signifie, when he doth not onely call the riches and pleasures of this worlde; a *Vanitie of vanities*, that is, the greatest vanitie of all other vanities: but also *Afflictions of spirite*: giuing vs to vnderstand, that where these vanities are, and the loue of them once entered; there is b no more the peace of God, which passeth all vnderstanding: there is no longer rest, or quiet of minde: but warre of desires, vexation of thoughts: tribulation of feares: pricking of cares: vnquietnesse of soule: which is indeed a most

B.

* But the words of Christ declare that it is another thing that he did especially respect therin, that is, the choking or destroying of such corn as was sowen among them, & the vtter extinguishing or great hindering of all good motions of the spirit of God, in all those that are worldly minded.

a Ec. 1. 2.

b Phil. 4.

a most miserable and pitifull affliction of spirit.

A comparison. 39 And the reason hereof is, that as a clocke can neuer stande still from running, so long as the peazes doe hang thereat: so a worldly man, hauing infinite cares, cogitations, and anxieties hanging vpon his minde, as peazes vpon the clocke, can neuer haue rest, or repose day or night, but is inforced to beate his braines, when other men sleepe, for the compassing of those trifles, wherewith hee is incumbred. Oh how many rich men in the world doe feele to be true, that I now say? How many ambitious men doe proue it daylie, and yet will not deliuer themselues out of the same?

Exod. 8. 40 Of all the plagues sent vnto Ægipt, that of the flies was one of the most troublesome, and fastidious. For they neuer suffered men to rest: but the more they were beaten off, the more they came vppon them. So of all the miseries and vexations, that God layeth vpon worldlinges, this is not the least, to be tormented with the cares of that, which they esteeme their greatest felicitie, and cannot beate them off, by any meanes they can deuise.

uise. They rushe vppon them in the morning, as soone as they awake: they accompanie them in the day: they forsake them not at night: they followe them to bedde: they let them from their sleepe: they afflict them in their dreames: and finallie, they are like to those importune and vnmercifull tyrants, which God threateneth to wicked men by Ieremie the prophet; *Qui nocte ac die non dabunt requiem*: Which shall giue them no rest eyther by daie or night: and the cause heereof, which GOD alledgeth in the same Chapter, is; *Quia abstuli pacem meam à populo isto (dicit Dominus) misericordiam, & miserationes*: For that I haue taken awaie my peace from this kinde of people (saith God) I haue taken away my mercie and commiserations: a verie heauie sentence to all them that lie vnder the yoke and bondage of these miserable vanities. Ierem. 16.

41 But yet the prophet Esaie hath a much more terrible description of these mens estate; *They put their trust in thinges of nothing, and doe talke vanities: they conceiue labour, and bring foorth iniquitie: they breake the egges of Serpents, and weaue the webs of spiders: he that shall eate their egges* Esay 59.

shall

shall die: and that which is hatched thence, shall be a cocatrice: their webs shall not make cloth to couer them: for that, their workes are vnprofitable: and the worke of iniquitie is in their hands. These are the words of Esay, declaring vnto vs by most significant similitudes, howe dangerous thornes the riches and pleasures of the worlde are. And first he saith; *They put their hope in thinges of nothing, and do talke vanitie:* to signifie that he meaneth of the vanities, and vaine men in this world: who commonlie doe talke of the thinges which they loue best, and wherein they place their greatest affiance. Secondlie, hee saith; *They conceiue labor and bring foorth iniquitie.* Alluding herein to the childbirth of women, who first do conceiue in their wombe: and after a great deale of trauell, doe bring foorth their infant; so worldlie men, after a great time of trauell and labour in vanities, doe bring foorth no other fruit, then sin and iniquitie. For that is the effect of those vanities, as he speaketh in the same chapter, crying out to such kinde of men; *Wo be vnto you which doe drawe iniquitie in the ropes of vanitie.*

The explication of the words of Esaie.

42 But yet to expresse this matter more forcible, he vseth two other similitudes,

litudes, saying; *They breake the eggs of serpents, and do weaue the webs of spiders.* Signifying by the one the vanitie of these worldly cares: and by the other the danger thereof. The spider wee see, taketh great pains, and labor manie daies together, to weaue himselfe a web: and in the end, when all is done, commeth a puffe of wind, or some other little matter, and breaketh all in peeces. Euen as he in the Gospell, which had taken great trauell and care, in heaping riches together, in plucking downe his old barnes, building vp of new: and when he was come to say to his soule; *Nowe bee merrie:* that night his soule was taken from him, and all his labour lost. Therefore Esaie saith in this place; that *The webs of these weauers shall not make them cloth to couer them withall: for that their works are vnprofitable.* Luke 12.

43 The other comparison contayneth matter of great danger and feare. For as the birde that sitteth vppon the egges of serpents, by breaking and hatching them, bringeth foorth a perylous broode, to their owne destruction: so those that sit abroode vpon these vanities of the worlde (saith Esaie) doe hatch at last their owne destruction. The reason whereof is (as he saith) *For that*

the

the worke of iniquitie is in their hande. Still harping vppon this string, that a man cannot loue and followe these vanities, or intangle himselfe with their ropes (as his phrase is) but that hee must indeede drawe on much iniquitie therewith: that is, he must mingle much sin and offence of GOD with the same: which effect of sinne, because it killeth the soule, that consenteth vnto it, therefore Esay compareth it vnto the broode of Serpents, that killeth the birde which bringeth them foorth to the worlde. And finally, Moses vseth the like similitudes, when
Deut. 32. he saith of vaine and wicked men; *Their vineyard is the vineyard of Sodomites, their grape is the grape of gall, and their clusters of grapes are most bitter: their wine is the gal of dragons, and the poison of cocatrices incurable* By which dreadful and lothsom comparisons, he would giue vs to vnderstād, that the sweete pleasures of this worlde are indeede deceits, and will prooue themselues one day most bitter and dangerous.

4 *The fourth part, how the world is miserable.*

43 The fourth point that wee haue to consider is, how this worde, *Aerumna*, that is, miserie and calamitie, may bee verified of the worlde, and the felicitie thereof. Which thing though it may

appeere

appeere ſufficiently by that which hath beene ſaid before: yet will I (for promiſe ſake) diſcuſſe it a little further in this place, by ſome particulars. And among manie miſeries which I might heere recount; the firſt, & one of the greateſt is, the breuitie & vncertaintie of al worldly proſperitie. Oh, howe great a miſerie is this vnto a worldlie man, that woulde haue his pleaſures, conſtant and perpetuall? *O death how bitter is thy remembrance* (ſaith the wiſe man) *vnto a man that hath peace in his riches*? Wee haue ſeene manie men aduanced, and not indured two monethes in their proſperitie: wee haue heard of diuerſe married in great ioie, and haue not liued ſix daies in their felicitie: wee haue read of ſtrange matters in this kinde; and wee ſee with our eies no fewe examples dailie. What a griefe was it (thinke you) to Alexander the great, that hauing ſubdued in twelue yeeres the moſt part of all the worlde, ſhoulde bee then inforced to die when he was moſt deſirous to liue: and when hee was to take moſt ioie, and comfort of his victories? What a ſorrowe was it to the rich man in the Goſpell, to heare vpon the ſudden: *Hac nocte*: Euen this night thou muſt die: What

Breuitie.

Eccle. 14.

1. Mac. 1.

Luke 12.

What a miserie will this bee to manie worldlinges, when it commeth, who nowe builde pallaces, purchase landes, heape vp riches, procure dignities, make marriages, ioine kindreds, as though there were neuer an ende of these matters? What a dolefull day will this bee to them (I saie) when they must forgo all these thinges which they do so much loue? When they must bee turned off, as princes mules are woont to be, at the iourneies end: that is, their treasure taken from them, and their gauld backes onely left vnto themselues? For as wee see these mules of princes goe, all the daie long, loaden with treasure: and couered with faire clothes, but at night shaken off into a sorrie stable, much bruised and gauled, with the carriage of those treasures: so rich men that passe through this worlde, loaden with golde and siluer, and doe gaule greatlie their soules in carriage thereof, are despoiled of their burden at the day of death, and are turned off, with their wounded consciences, to the lothsom stable of hel and damnation.

A compasson.

45 Another miserie ioined to the prosperitie of this worlde, is the greeuous counterpeaze of discontentments, that euerie

Discontentment.

euerie worldlie pleasure hath with it. Run ouer euerie pleasure in this life, and see what sawce it hath adioined? Aske them that haue had most proofe thereof, whether they remaine contented, or no? The possession of riches is accompanied with so manie feares, and cares, as hath been shewed: the aduancement of honors is subiect to all miserable seruitude that may bee deuised: * the pleasure of the flesh, though it be lawfull and honest, yet is it called by S. Paul a *Tribulation of the flesh*: but if it be with sin, ten thousande times more it is enuironed with all kinds of miseries.

46 Who can reckon vp the calamities of our bodie? So manie diseases, so manie infirmities, so manie * mischances, so many dangers? Who can tell the passions of our minde that do afflict vs now a with anger, now with sorrow, now with enuie, now with furie? Who can recount the aduersities, and miseries, that come

B.

* It selfe is not so called: but it is said, that those that mary shoul haue tribulation in the flesh: which is in respect of the care and molestations tha commonly hang, or spe cially at that time as the case stood with them, on the maried estate.

a 1. Cor. 7. vers. 28.

B.

* Whereas chance and

fortune are vsed of vs in such like sence, though the sense an meaning of those that are instructed in the faith bee good, refer ring all to the prouidence of God: yet seeing that S. Augustin long since was sorie, that he had so much vsed such wordes, a appeareth, Retract. 1. cap. 1. it were good that we also should more warilie decline such words, as others haue so prophanel abused. And better were it a great deale to saie, that such thing are of the hand of God.

by

Of goods. by our goods? Who can number the
hurts & discontentations, that daily in-
Of neighbors sue vpon vs, from our neighbors? One
calleth vs in law for our goods: another
pursueth vs for our life: a third by slan-
der impugneth our good name: one af-
flicteth vs by hatred, another by enuie,
another by flatterie, another by deceite,
another by reuenge, another by false
witnes, another by open armes. There
are not so many daies, nor howers in our
liues, as there are miseries and contra-
rieties in the same. And further then this
the euill hath this prerogatiue aboue the
good, in our life; that one defect onelie
ouerwelmeth & drowneth a great num-
ber of good things together: as if a man
had all the felicities heaped together,
which this worlde coulde yeeld, and yet
had but one tooth out of tune: all the
other pleasures woulde not make him
merrie. Heereof you haue a cleere ex-
Hester 5. ample in Aman chiefe Counseller of
King Assuerus: who for that Mardo-
cheus the Iewe did not rise to him,
when hee went by, nor did honour him,
as other men did: hee saide to his wife
and friendes, that all his other felicities
were nothing, in respect of this one af-
fliction.

47 Adde

47 Adde now to this misery of darkneſſe and blindneſſe, wherein worldie men liue (as in part I haue touched before) moſt fitlie prefigured by the palpable darkneſſe of Ægypt, wherein no man coulde ſee his neighbour, no man coulde ſee his worke, no man could ſee his waie: ſuch is the darknes wherein worldlie men walke; *They haue eies but they ſee not*, ſaith Chriſt: that is, though they haue eies to ſee the matters of this worlde: yet they are blinde, for that they ſee not the things they ſhould ſee indeede. *Children of this worlde are wiſer in their generation, then the children of light.* But that is onelie in matters of this worlde, in matters of darkeneſſe, not in matters of light, whereof they are no children; *For that the carnall man vndeſtandeth not the thinges which are of God.* Walke ouer the worlde, and you ſhall finde men as ſharke eied as Eagles in thinges of the earth: but the ſame men as blinde as beetles in matters of heauen. Thereof enſue thoſe lamentable effectes, that wee ſee dailie of mans lawes ſo carefullie reſpected, and Gods commaundements ſo contemptuouſly reiected: of earthly goods ſought for, and heauenlie goodes not

The miſerie of blindnes.

Exod. 10.

Matt. 13.

Luk 5.8

1. Cor. 2.

not thought vpon; of so much trauel taken for the bodie, and so little care vsed for the soule. Finallie, if you will see in what great blindnes the world doth liue, remember that Saint Paule comming from a worldling to bee a good Christian, had scales taken from his eies by Ananias, which couered his sight before when hee was in his pride, and ruste of the world.

Acts. 9.

Temptatiõs and dangers.

48 Besides all these miseries, there is yet another miserie, greater in some respect then the former: and that is, the infinit number of temptations, of snares, of intisements in the worlde, whereby men are drawen to perdition dailie. Athanasius writeth of Saint Anthonie the Hermite, that God reuealed vnto him one daie, the state of the world, and he sawe it all hanged full of nets in euerie corner, and diuels sitting by to watch the same. The prophet Dauid to signifie the verie same thing: that is, the infinite multitude of snares in this world, saith: *God shall raine snares vpon sinners*. That is, God shall permit wicked men to fall into snares: which are as plentiful in the world, as are the drops of raine, which fall downe from heauen. Euerie thing almost is a deadlie snare, vnto a carnal

Athan in vita Anthonij.

Psal. 10.

and

and looſe harted man. Euerie ſighe that he ſeeth; euerie worde that he heareth; euerie thought that hee conceiueth; his youth, his age, his friends, his enemies, his honor, his diſgrace, his riches, his pouertie, his company keeping, his proſperitie, his aduerſitie, his meate that he eateth, his apparell that he weareth: all are ſnares to drawe him to deſtruction, that is not watchfull.

49 Of this then, and of the blindnes declared before, doth follow the laſt, and greateſt miſerie of all, which can bee in this life: and that is, the facilitie wherby worldlie men do run into ſinne. For truly ſaith the ſcripture; *Miſeros facit populos peccatum:* Sin is the thing that maketh people miſerable. And yet, how eaſily men of the worlde do commit ſinne, and how little ſcruple they make of the matter, Iob ſignifieth, when talking of ſuch a man, hee ſaith; *Bibit quaſi aquam iniquitatem:* He ſuppeth vp ſin, as it were water. That is, with a great facilitie, cuſtome, & eaſe, paſſeth he downe any kind of ſinne, that is offered him, as a man drinketh water, when he is a thirſt. Hee that wil not beleeue the ſaying of Iob, let him proue a litle by his own experience, whether the matter be ſo or no: let him

Facilitie of ſinning.

Pro. 14.

Iob. 15.

walk out into the streets, behold the doings of men, view their behauior, consider what is done in shops, in hals, in consistories, in iudgement seats, in pallaces, and in common meeting places abroad, what lieng, what slandering, what deceiuing there is. He shall find, that of all things, whereof men take anie account, nothing is so litle accounted of as to find. He shall see iustice solde, veritie wrested, shame lost, and equitie despised. He shall see the innocent condemned, the guiltie deliuered, the wicked aduanced, the vertuous oppressed. Hee shall see manie theeues florish, many vsurers bear great swaie, manie murtherers & extortioners reuerenced and honored, manie fooles put in authoritie, and diuers, which haue nothing in them but the forme of men, by reason of monie to be placed in great dignities, for the gouernment of others. He shall heare at euerie mans mouth almost, vanitie, pride, detraction, enuie, deceit, dissimulation, wantonnes, dissolution, lying, swearing, periurie, and blaspheming. Finally, hee shall see the most part of men, to gouern themselues absolutely, euen as beasts do, by the motion of their passions, not by lawe of iustice, reason, religion, or vertue.

The sinfull state of the world.

50 C

50 Of this doth insue the fift point that Christ toucheth in his parable, and which I promised here to handle: to wit, that the loue of this world choketh vp, and strangleth euerie man whom it possesseth, from al celestial and spirituall life: for that it filleth him with a plaine contrarie spirit, to the spirit of God. The Apostle saith; *Si quis spiritum Christi non habet, hic non est eius:* If anie man hath not the spirit of Christ, this fellow belongeth not vnto him. Now, how contrarie the spirit of Christ, and the spirit of the world is, may appeer by the fruits of Christs spirit reckoned vp by S. Paule vnto the Galath. To wit, *Charity* which is the roote & mother of al good works: *Ioy*, in seruing God: *Peace*, or tranquilitie of mind in the storms of this world, *Patience* in aduersitie: *Longanimitie*, in expecting our rewarde: *Bonitie*, in hurting no man: *Benignitie*, in sweete behauiour: *Gentlenes*, in occasion giuen of anger: *Faithfulnes*, in performing our promises: *Modestie*, without arrogancie: *Continentie*, from al kind of wickednes: *Chastitie*, in conseruing a pure minde in a cleane and vnspotted bodie. *Against these men* (saith S. Paule) *there is no law*. And in the very same chapter hee expresseth the spirit of

5 *The fift part of this Chapter.*

Rom. 8.

Gal 5. *The effects of the spirit of Christ.*

Gal. 5. *The effects of the spirit of this world.*

the world by the contrarie effects, saying; *The works of the flesh are manifest, which are fornication, vncleannes, wantonnes, lecherie, idolatrie, poisoning, enmities, contention, emulatiõs, wrath, strife, dissention, sects, envy, murder, drunkennes, gluttonie, and the like: of which I foretell you, as I haue told you before, that those men which do such things shall neuer obtaine the kingdome of heauen.*

The rules of S. Paul to know our spirit.

51 Here now may euery man iudge of the spirit of the worlde, and the spirit of Christ: (and applying it to himselfe) may coniecture whether hee holdeth of the one, or of the other. S. Paule giueth two pretie short rules in the verie same

Gal. 5. place to trie the same. The first is; *They which are of Christ haue crucified their flesh with the vices, & concupiscences therof.* That is, they haue so mortified their owne bodies, as they striue against all the vices and sins repeated before, and yeelde not o serue the concupiscences or temptations thereof. The second rule is; *If we liue in spirit, then let vs walke in spirit.* That is, our walking and behauiour is a signe whether we be aliue or dead. For if our walking be spirituall, such as I haue declared before by those fruits thereof; then do we liue and haue life in spirite: but if our works be carnall, such as Saint

Paul

Paul now hath described: then are wee carnall and dead in spirit, neither haue we anie thing to do with Christ, or portion in the kingdome of heauen. And for that all the world is full of those carnall works, and bringeth foorth no fruits indeede of Christs spirit, nor permitteth them to growe vp or prosper within her, thence it is, that the Scripture alwaies putteth Christ, and the world for opposite and open enemies.

Christ and the world enemies.

52 Christ himselfe saith, that *The world cannot receiue the spirit of truth.* And again in the same Euangelist hee saith, that *Neither hee, nor any of his are of the worlde, though they liue in the worlde.* And yet further, in his most vehement praier vnto his father; *Pater iuste, mundus te non cognouit*: Iust father, the worlde hath not knowen thee. For which cause Saint Iohn writeth; *If any man loue the worlde, the loue of the father is not in him.* And yet further S. Iames, that *Whosoeuer but desireth to be friend of this world, is thereby made an enemie to God.* What will worldly men saie to this? S. Paule affirmeth plainelie, that this worlde is to be damned. And Christ insinuateth the same in Saint Iohns Gospell: but most of all, in that woonderfull fact of his, when praying to

Ioh. 14.
Ioh. 15. 17.
Ioh. 17.
Ioh. 2.
Iac. 4.
1. Cor. 11.
Ioh. 12.

his father, for other matters, hee excep-
Ioh. 17. teth the world by name; *Non pro mundo rogo*, saith he: I do not aske mercie, and pardō for the world, but for those which thou hast giuen me out of the world. Oh
Ioh. 1. what a dreadful exception is this, made
Luk 23. by the Sauior of the world, by the lamb, that taketh away all sins, by him that asked pardon, euen for his tormentors, & crucifiers, to except now the worlde by name from his mercie! Oh that worldly men woulde consider but this one point onely: they would not (I thinke) liue so void of feare as they do!

53 Can any man maruel now why S.
Rom. 12. Paul crieth so carefully to vs? *Nolite conformari huic seculo?* Conforme not your
Titus 2. selues to this worlde? And againe; *That we should renounce vtterly al worldly desires?* Can any man maruel why S. Iohn, which was most priuie, aboue all others, to Christs holie meaning herein, saith to
Ioh. 2. vs in such earnest sort; *Nolite diligere mundum, neque ea quæ in mundo sunt*: Doe not loue the world, nor anie thing that is in the worlde. If we may neither loue it, nor so much as conform our selues vnto it, vnder so great pains (as are before rehearsed) of the enimitie of GOD and eternall damnation: what shall become of

of those men that do not onelie conforme themselues vnto it, and the vanities thereof, but also do follow it; seeke after it; rest in it; and do bestow all their labours, and trauels vpon it.

54 If you aske me the cause why Christ so hateth and abhorreth this world: S. Iohn telleth you; *Quia mundus totus in maligno positus est*: For that all the whole world is set on naughtienes: for that it hath a spirit contrarie to the spirit of Christ, as hath been shewed: for that it teacheth pride, vainglorie, ambition, enuie, reuenge, malice, with pleasures of the flesh, and all kind of vanities: and Christ on the contrarie side, humilitie, meekenes, pardoning of enimies, abstinence, chastitie, sufferance, mortification, bearing the crosse, with contempt of all earthlie pleasures, for that it persecuteth the good, and aduanceth the euill: for that it rooteth out vertue, and planteth all vice: and finally, for that it shutteth the doores against Christ when he knocketh, and strangleth the hart that once it possesseth. *VVhy Christ hath the world.* 1. Iohn 5. Apoc. 3.

55 Wherefore to conclude this part, seeing this world is such a thing as it is: so vaine, so deceitfull, so troublesome, so dangerous: seeing it is a profes- *A description of the world.*

sed enimie to Christ, excommunicated and damned to the pit of hell: seeing it is (as one father saith) an Arke of trauell, a schoole of vanities, a seate of deceits, a labyrinth of error: seeing it is nothing else but a barren wildernes, a stonie field, a dirtie stie, a tempestuous sea: seeing it is a groue full of thornes, a medow full of scorpions, a florishing garden without fruit, a caue full of poisoned and deadlie basilisks: seeing it is finallie (as I haue shewed) a fountaine of miseries, a riuer of teares, a feined fable, a delectable frensie: seeing (as S. Austen saith) the ioie of this world hath nothing else but false delight, true asperitie, certaine sorrow, vncertaine pleasures, trauelsome labour, fearefull rest, grieuous miserie, vaine hope of felicitie: seeing it hath nothing in it (as Saint Chrysostome saith) but teares, shame, repentance, reproch, sadnes, negligences, labours, terrours, sicknes, sinne, and death it selfe: seeing the worlds repose is full of anguish, his securitie without foundation, his seare without cause; his trauels without fruit, his sorrowe without profit, his desires without successe, his hope without reward, his mirth without continuance, his miseries without remedies: seeing

Aug. ep. 39.

Hom. 22. ad pop. Antioc.

ing these and a thousand euils more are in it, and no one good thing can be had from it: who will be deceiued with this visard, or allured with this vanitie hereafter? Who will be staied from the noble seruice of God by the loue of so fond a trifle, as is the world? And this, to a reasonable man may be sufficient to declare the insufficiencie of this third impediment.

56 But yet for the satisfying of my promise in the beginning of this chapter, I haue to adde a word or two in this place, how we may auoid the danger of this world, and also vse it vnto our gaine and commoditie. And for the first to auoide the dangers, seeing there are so many snares, and traps, as hath been declared: there is no other waie but onelie to vse the refuge of birdes, in auoiding the dangerous snares of fowlers: that is, to mount vp into the aire, and so to flie ouer them all; *Frustra iacitur rete ante oculos pennatorum*, saith the wise man: that is, The net is laid in vaine before the eies of such as haue wings, & can flie. The spies of Iericho, though manie snares were laid for them by their enimies: yet they escaped all, for that they walked by hils, saith the scripture: whereunto Origen alluding

The last part of this chapter, how we may auoide the euill of the world.

Pro. 1.

Hom. 1. in Iosue.

alluding saith: that there is no waie to auoide the dangers of this world *but to walke vpon hils, and to imitate Dauid, that said; *Leuaui oculos meos ad montes, vnde veniet auxilium mihi*: I lifted vp mine eies vnto the hils, whence all mine aide and assistance came, for auoyding the snares of this world. And then shall we saie with the same Dauid; *Anima nostra sicut passer erepta est de laqueo venantium*? Our soule is deliuered as a sparrow from the snare of the fowlers. Wee must saie with Saint Paule; *Our conuersation is in heauen*, And then shall we little feare all these deceits, and dangers vpon earth. For as the fowler hath no hope to catch the bird, except hee can allure hir to pitch and come down, by some meanes: so hath the Diuell no way to intangle vs, but to saie as hee did to Christ; *Mitte te deorsum:* Throw thy selfe downe: that is, pitch down vpon the baits, which I haue laid: eate and deuour them: enamor thy selfe with them: tie thine appetite vnto them, and the like.

B. *Though the matter be good. yet hardly doth it stand by these places.

Psal. 120.

Psal. 123.

Phil. 2. 2.

Matt. 4.

57 Which grosse & open temptation, he that will auoide, by contemning the allurement of these baits; by flying ouer them; by placing his loue & cogitations in the mountaines of heauenly ioies and eternities

eternitie: hee shall easily escape all dangers & perils. King Dauid was past them all when hee saide to God; *What is there for me in heauen, or what doe I desire besides thee vpon earth? My flesh and my hart hath fainted for desire of thee? Thou art the God of my heart, & my portion (O Lord) for euer.* Psal. 72.

58 S. Paul also was past ouer these dangers, whē he said; that *Now he was crucified to the world, & the world vnto him:* & that *he esteemed al the welth of this world as meere dung:* and that albeit hee liued in flesh, yet liued hee not according to the flesh. Which glorious example if we wold follow, in contemning & despising the vanities of this world, & fixing our mindes in the noble riches of Gods kingdom to come: the snares of the Diuil would preuaile nothing at all against vs in this life. Gal. 6. Phil. 6. 2. Cor 10.

59 Touching the second point, how to vse the riches & commodities of this world to our aduantage: Christ hath laid downe plainely the meanes: *Facite vobis amicos de Mammona iniquitatis*: Make vnto you friends of the riches of iniquity. The rich glutton might haue escaped his torments, and haue made himselfe an happy man by helpe of worldlie wealth, if he would: and so might many a thousand which now liue, & will go to hell *How to vse worldly wealth to our aduantage.* Luke. 16. Luke 16.

hell for the same. Oh that men would take warning, and bee wise, whiles they haue time. S. Paule saith; *Deceiue not your selues: looke what a man soweth, & that shall he reape,* What a plentifull harueſt then might rich men prouide themselues, if they would: which haue such store or seede, and so much ground offered them daily to sow it in? Why doe they not remember that sweet harueſt song? *Come ye blessed of my father, enter into the kingdom prepared for you: for I was hungry, and you fed me: I was thirsty & you gaue me to drink: I was naked, and you apparrelled mee.* Or if they doe not care for this: why doe they not feare at leaſt the blacke *Sanctus* that must be chanted to them for the contrarie; *Agite nunc diuites, plorate, vlulantes in miseriis vestris quæ aduenient vobis.* Go to nowe you rich men, weepe and howle in your miseries, that shall come vpon you?

Gal. 4.
1. Cor. 9.
Matt. 25.
Iacob. 5.

60 The holy father Iohn Damascene reporteth a parable of Barlaam the heremite, to our purpose: There was (saith he) a certaine citie, or common wealth which vsed to choose themselues a king from among the poore sort of the people, and to aduance him to great honor, wealth, & pleasures for a time: but after

Damas. in lib. Barlaam, & Iosaphat. cap. 1. A parable.

a while, when they were wearie of him, their fashion was to rise against him, and to despoile him of all his felicitie, yea, the verie cloths of his back, and so to banish him naked into an Iland of a farre countrey: where bringing nothing with him he should liue in great miserie, and be put to great slauerie for euer. Which practise one king at a certaine time considering, by good aduise (for all the other though they knew that fashion, yet through negligence & pleasures of their present felicitie cared not for it) tooke resolute order with himself, how to preuent this miserie: which was by this meanes: He saued euerie day great sums of money from this superfluities and idle expences, and so secretly made ouer before hande a great treasure vnto that Ilande, wherunto he was in danger daily to be sent. And when the time came that indeed they deposed him from his kingdome, & turned him away naked, as they had done the other before: he went to the Ilande with ioye and confidence where his treasure lay, and was receiued there with exceeding great triumph, and placed presently in greater glorie then euer he was before.

61 This parable (drawing somewhat neere *The applica*

ion of this arable.

neere to that which Christ put off the euill steward) teacheth as much as at this present needes to bee saide in this point. For the city or common wealth is this present world, which aduanceth to authoritie, poore men: that is, such as come naked into this life, and vpon the sudden when they looke least for it, doth it pull them downe againe, and turneth them naked into their graues, & so sendeth them into another worlde, where bringing no treasure with them, they are like to find little fauor & rather eternall miserie. The wise king that preuented this calamitie, is hee, which in this
uk 21. life (according to the counsell of Christ) doth seeke to lay vp treasure in heauen, against the day of his death, when hee must be banished hence naked, as all the princes of that citie were: at which time
poc. 14. if their good deeds do follow them (as
at. 25. God promiseth) then shal they be happy men, & placed in much more glory than euer this worlde was able to giue them. But if they come without oyle in their lampes: then is there nothing for them to expect; but *Nescio vos*: I know you not.
att. 25 And when they are knowen: *Ite maledicti in ignem æternum*: Go you accursed into fire euerlasting.

CHAP.

CHAP. IIII.

Of the fourth impediment: which is too much presuming of the mercie of God.

THere are a certaine kinde of people in the worlde, who will not take the paines to thinke of, or to alledge any of the said impediments before: but haue a shorter way for all, & more plausible, as it seemeth to them, and that is, to lay the whole matter vpon the backe of Christ himselfe, and to answere whatsoeuer you can say against them, with this onely sentence; *God is mercifull.* Of these men may Christ complaine with the prophet saying; *Supra dorsum meum fabricauerunt peccatores, prolongauerunt iniquitatem:* Sinners haue built vpon my backe, they haue prolonged their iniquitie. By which wordes wee may account our selues charged, that prolonging of iniquities, in hope of Gods mercie, is to builde our sinnes on his backe. But what followeth? Wil god beare it? No verily: for the next wordes insuing are; * *Dominus iustus, concidet cervices peccatorum:* God is iust, hee will cut in sunder the neckes of sinners. Heere are two cooling cards, for the two warme imaginations before. Meane you (Sir) to prolong your iniquitie,

Psal. 128.

Building on Gods backe.

B.

* Though it stand not on the naturall sense of this place, yet is it that in effect which is rebuked Rom. 6. 1.

tie, for that God is mercifull? Remember also that he is iust, saith the prophet. Are ye gotten vp vpon the back of God to make your nest of sinne there? Take heed: for he wil fetch you downe again, and breake your neck downward, except yee repent: for that indeede there is no one thing which may be so iniurious to God, as to make him the foundation of our sinfull life, which lost his own life, for the extinguishing of sin.

How God is both mercifull & iust.

2 But you will saie; And is not God then mercifull? Yes truly (deere brother) he is most mercifull, and there is neither end, nor measure of his mercie. Hee is euen mercie it selfe: it is his nature and essence: and he can no more leaue to bee mercifull, then he can leaue to be God. But yet (as the prophet heere saith) hee is iust also. Wee must not so remember his mercie, as we forget his iustice. *Dulcis & rectus Dominus:* Our Lord is sweete, but yet vpright, & iust too, saith Dauid: and in the same place; *All the waies of the Lord are mercie and truth.* Which wordes holie Barnard expounding in a certaine Sermon of his, saith thus; There be two feete of the Lorde, whereby he walketh his waies: that is, mercie and truth: and God fastneth both these feete vpon the harts

Psal. 24.

Serm. 52. paruorum.

The two feet of God.

harts of them which turne vnto him: and euerie sinner that will truly conuert himself, must lay hand fast on both these feete. For if he should lay hands on mercie onelie, letting passe truth, and iustice: he would perish by presumption. And on the other side, if he shoulde apprehende iustice onely, without mercie: he would perish by desperation. To the end therefore that he may be saued, he must humbly fall downe and kisse both these feete: that in respect of Gods iustice hee may retaine fear, and in respect of his mercie, he may conceiue hope. And in another place; Happie is that soule vpon which our Lord Iesus Christ hath placed both his feete: I will not sing vnto thee iudgement alone, nor yet mercie alone (my God) but I will sing vnto thee, with the prophet Dauid mercie and iudgement ioined together. And I will neuer forget these iustifications of thine. *Serm. 6. in Cant.* Psal. 101. Psal. 148.

3 S. Austen handleth this point most excelently in diuers places of his works; Let them marke (saith he) which loue so much mercy and gentlenes in our Lord: let them marke (I saie) and feare also his truth. For (as the prophet saith) God is both sweet and iust. Dost thou loue that he is sweete? Feare also that hee is iust. *Tract. 33. in Iohan.* Psal. 24.

As

As a sweete Lord, hee saide; *I haue held my peace at your sins*: But as a iust Lord, he addeth; *And thinke you that I will hold my peace still*? God is mercifull and full of mercies, say you: it is most certaine: yea, ad vnto it, that *He beareth long*. But yet feare that, which commeth in the verses end; *Et verax*: that is, He is also true, and iust. There be two things, whereby sinners do stande in danger: the one in hoping too much (which is presumption:) the other in hoping too little, which is desperation. Who is deceiued by hoping too much? Hee which saieth vnto himself, God is a good God, a merciful God: and therfore I will do what pleaseth me. And why so? Because God is a mercifull God, a good God, a gentle God. These men runne into daunger by hoping too much. Who are in danger by despaire? Those which seeing their sins greeuous, and thinking it nowe impossible to bee pardoned, saie within themselues, Well wee are once to be damned: why do not wee then whatsoeuer pleaseth vs best in this life? These men are murthered by desperation; the other by hope. What therefore doth God for gaining of both these men? To him which is in danger by hope, he saith; *Do not say with thy selfe;*

Two dangers of sinners.

Eccle. 5.

The

The mercie of God is great, he wil be merciful to the multitude of my sins: for the face of his wrath is vppon sinners. To him that is in danger by desperation he saith; *At what time soeuer a sinner shal turne himselfe to me, I will forget his iniquities.* Ezec. 18. This farre S. Austen, beside much more which he addeth in the same place, touching the great perill and folly of those which vpon vaine hope of Gods mercie doe persеuere in their euill life.

4 It is a verie euill consequent, and most vniust kinde of reasoning, to saie, that forasmuch as God is mercifull and long suffering, therefore will I abuse his mercie, and continue in my wickednes. The scripture teacheth vs not to reason so, but rather quite contrarie; GOD is mercifull, and expecteth my conuersion, and the longer hee expecteth, the more grieuous will bee his punishment when it commeth, if I neglect this patience: and therefore I ought presently to accept of his mercie. So reasoneth Saint Paule, which saith; *Dost thou contemne the riches of his long suffering and gentlenes? Doest thou not knowe that the patience of God towardes thee is vsed to bring thee to repentance? But thow through the hardnes of thy hart and irrepentant minde doest* Rom. 2.

hoord vp the selfe wrath, in the day of vengeance, at the reuelation of Gods iust iudgement. In which words S. Paule signifieth, that the longer that GOD suffereth vs with patience in our wickednesse, the greater heape of vengeance doth he gather against vs, if we persist obstinate in the same, Whereto S. Austen addeth another consideration of great dread and feare: and that is, If hee offer thee grace (saith he) to day: thou knowest not whether he will do it to morrow or no. If he giue thee life and memorie this weeke, thou knowest not whether thou shalt enioy it the next weeke or no.

Tract. 33. in Ioan.

5 The holie prophet beginning his seuentie and second Psalme of the dangerous prosperitie of worldlie men, vseth these wordes of admiration; *How good a God is the GOD of Israell vnto them that bee of a right hart!* And yet in all that Psalme hee doth nothing else but shewe the heauy iustice of God towards the wicked, euen when hee giueth them most prosperitie and worldlie wealth; and his conclusion is; *Beholde (O Lorde) they shall perish which depart from thee: thou hast destroied all those that haue broken their faith of wedlocke with thee.* By which is signified that how good soeuer

God nothing helpeth those that persuere in sin. Psal. 72.

God

God bee vnto the iuſt: yet that pertaineth nothing to the relieſe of the wicked, who are to receiue iuſt vengeance at his hand, amidſt the greateſt mercies beſtowed vpon the godlie. *The eies of the Lord are vpon the iuſt* (ſaith the ſame prophet) *and his eares are bent to heare their praiers: but the face of the Lord is vpon them that do euill, to deſtroie their memorie from out the earth.* Pſal. 33.

6 It was an olde practiſe of deceiuing prophets reſiſted ſtronglie by the prophets of God, to crie: peace, peace, vnto wicked men: when indeede there was nothing towards them but danger, ſwoord, and deſtruction, as the true prophets foretold, and as the euent proued. Wherefore the prophet Dauid giueth vs a notable and ſure rule, to gouerne our hope and confidence withall; *Sacrificate ſacrificium iuſtitiæ, & ſperate in Domino*: Do you ſacrifice vnto God the ſacrifice of righteouſnes, and then truſt in him. Wherewith Saint Iohn agreeth when he ſaith; *If our hart or conſcience doe not reprehende vs for wicked life: then haue wee confidence with God:* as who woulde ſaie, If our conſcience be guiltie of lewd and wicked life, and wee reſolued to dwel and continue therein: then in vaine Ierem. 6. 1. Ezec. 13. 1. Ioh. 3.

haue

haue wee confidence in the mercies of God, vnto whose iust iudgment we stand subiect for our wickednes.

The seuerity of Gods punishment vpon sin.

7 It is most woonderful and dreadful to consider how God hath vsed himselfe towardes his best beloued in this worlde, vpon offence giuen by occasion of sinne: howe easily hee hath changed countenance, howe soone hee hath broken off friendship, how straightly he hath taken account, and how seuerelie hee hath punished. The angels that he created with so great care and loue, and to whom hee imparted so singular priuileges, of all kinde of perfections, as hee made them almost verie Gods (in a certaine maner) committed but onely one sinne of pride against his maiestie, and that onely in thought, as Diuines doe holde: and yet presentlie, all that good will and fauor was changed into iustice and that also so seuere, as they were throwne downe to eternall tormentes, without redemption, chained for euer, to abide the rigor of hell fire and intolerable darknes.

The Angels

Esay 14.

2. Pet 4. Ep. Iud.

8 Afterward, God made himselfe another new friend of flesh and blood, which was our father Adam in paradise, where God conuersed with him so friendly and fami-

Adam and Eue.

familiarlie, as is most woonderfull to consider: he called him, he talked with him, he made all creatures in the world subiect vnto him: hee brought them all before him, to the ende that hee, and not God, should giue them their names: he made a mate and companion for him: he blessed them both: and finally shewed all possible tokens of loue, that might be. But what insued? Adam committed but one sin: and that at the intisement of an other: and that also a sin not of so verie great importance (as it may seeme to mans reason) being but the eating of the tree forbidden, and yet the matter was no sooner done, but all friendship was broken betweene God and him: he was thrust out of paradise, condemned to perpetuall miserie, and all his posterie to eternall damnation, together with himselfe, if hee had not repented. And howe seuerelie this greeuous sentence is executed, may sufficientlie appeare by this, that infinite millions of people, euen the whole race of mankinde (for it cast down vnto the vnspeakable torments of hell: excepting those fewe, that since are ransomed by the cõming downe of Gods owne sonne, the second person in Trinitie, into his flesh: and by

hrs intolerable sufferings, and death in the same.

Moses and Aaron. Num. 20. 27. 33. Deut. 10. 2. 34.

9 The two miracles of the world Moses and Aaron were of singular authoritie and fauour with God: insomuch as they could obtaine great things at his handes for other men: and yet when they offended God once themselues, at the waters of contradiction in the desart of Sinne, for that they doubted somewhat of the miracle promised to them from God, and thereby did dishonor his maiestie before the people, as hee saith; they were presently rebuked most sharply for the same: and though they repented hartilie that offence, and so obtained remission of the fault or guilt: yet was there laide vpon them a grieuous chastisement for the same: and that was, that they should not enter themselues into the land of promise: but should die when they came within the sight thereof. And albeit they intreated God most earnestlie for the release of this Pennance: yet could they neuer obtaine the same at his hands: but alwaies hee answered them; *Seeing you haue dishonoured mee before the people, you shall die for it, and shall not enter into the land of promise.*

10 I

10 In what speciall great fauour was Saul with God, when hee chose him to be the first king of the people: caused Samuel the Prophet somuch to honour him, and to annoint him Prince vpon Gods owne inheritance, as hee calleth it: When he commended him so much, and took such tender care ouer him? and yet afterward, for that hee brake Gods commaundement in reseruing certaine spoiles of war, which he should haue destroyed: yea, though hee reserued them to honour God withal, as he pretended: yet was he presently cast off by God; degraded of this dignitie; giuen ouer to the hands of an euill spirit; brought to infinite misories (though he shifted out for a time) and finallie, so forsaken and abandoned by God, as he slew himselfe: his sonnes were crucified or hanged on a Crosse by his enimies: and all his family and linage extinguished for euer.

Saul.
1. Reg. 10. and 11. Acts 13.
1. Reg. 15. 15. 16.
1. Reg 16. 1. Reg. 31. 1. Par. 10. 2. Sam. 21. 6.

11 Dauid was the chosen and deare friend of God, and honoured with the title of *One that was according to Gods own heart.* But yet, as soone as hee had sinned; the Prophet Nathan was sent to denounce Gods heauie displeasure and punishment vpon him. And so it insued, notwithstanding that hee sorrowed and

Dauid.
2. Reg. 12. Psal. 34. 68 108. 101. Psal. 29.

humbled himselfe so much, as he did for the sinne that hee had done: as may appeer by his fasting, praier, weeping, wearing of sacke, * eating of ashes, and the like. By which is euident, that how great Gods mercie is to them that feare him: so great is his iustice to them that offend him.

B. *In this the sense is rather to be regarded; then the wor is to be streitly vrged.

12 The scripture hath infinite examples of this matter, as the reiection of Cain and his posteritie streight vppon his murder: the pitifull drowning of the whole worlde in the time of Noe: the dreadfull consuming of Sodom and Gomorra, with the cities about, by fire and brimstone: the sending downe quicke to hel of Chore, Dathan and Abyron: with the slaughter of two hundred and fiftie their adherents, and many thousands of the people besides, for rebellion against Moses and Aaron: the sudden killinge of Nadab, and Abiu, sonnes of Aaron, and chosen priestes, for once offering of * other fire on the altar, then was appointed them: the most terrible striking dead of Ananias and Saphira, for retaining some part of their owne goodes by deceit, from the Apostles: with manie mo such examples, which the scripture doth recount.

Gen 4.
Gen. 8.
Gen. 19.
Num. 16.
Leuit. 10.

B. * Wherein allowe may see what those may looke for that worship God with mens traditions, or otherwise thē he hath appointed.
Act. 5.

13 And

13 And for the greeuousnes of Gods iustice, & heauines of his hande, when it lighteth vpon vs, though it may appeare sufficiently by all these examples before alledged, wherein the particular punishments (as you see) are most rigorous: yet will I repeate one act of God more, out of the Scripture, which expresseth the same in woonderful maner. It is wel knowen, that Beniamin among all the twelue sonnes of Iacob, was the deerest vnto his father, as appeareth in the booke of Genesis: & therfore also greatly respected by God: & his tribe placed in the best part of all the land of promise vpon the diuision thereof, hauing Ierusalem, Iericho, and other the best cities within it. Yet notwithstanding for one onelie sin committed by certain priuate men in the citte of Gabaa, vpon the wife of a Leuite, GOD punished the whole tribe in this order, as the Scripture recounteth. He caused all the other eleuen tribes to rise against them: and first, to come to the house of GOD in Silo, to aske his aduise, and follow his direction in this warre against their brethren: and thence hauing by Gods appointment entered battell twise with the tribe of Beniamin, the third day God gaue them

The heauines of Gods hand.

Gen. 42. 43

Iosu. 18.

Iudic. 19.

so great a victorie, as they slew all the liuing cratures within the compasse of that tribe, except onely six hundred men that escaped away into the desart: the rest were slaine, both man woman, children, and infants, togither with all the beasts and cattell; and all the cities, villages and houses burnt with fire. And all this for one sin committed, onely at one time, with one woman.

14 And who will not then confesse with Moses, that *God is a iust God, a great God, and a terrible God?* Who wil not confesse with S. Paule, *It is horrible to fall into the hands of the liuing God?* Who will not say with holie Dauid; *A iudicijs tuis timui:* I haue feared at the remembrance of thy iudgements? If God would not spare the destroying of the whole tribe for one sinne only: if hee would not pardon Chore, Dathan, and Abiron for once; the sonnes of Aaron for once; Ananias, and Saphira for once; if hee would not forgiue Esau, though afterward he sought the blessing with teares, as the Apostle saith; if hee would not remit the punishment of one fault to Moses and Aaron, though they asked it with great instance; if he would not forgiue one proude cogitation, vnto the Angels;

Deut. 10.
Heb. 10.
Psal. 118.
Heb. 12.

Angels; nor once eating of the tree forbidden vnto Adam, without infinite punishment; nor would passe ouer the cup of affliction from his own Sonne, though he asked it thrise vpon his knees, with the sweate of bloode: what reason haste thou to thinke that hee will let passe so manie sinnes of thine vnpunished? What cause haste thou to induce thine imagination, that he will deale extraordinarilie with thee, and breake the course of his iustice for thy sake? Art thou better than those whom I haue named? Hast thou anie priuiledge frō God aboue them. Matt. 26.

15 If thou wouldest consider the great & strange effects of Gods iustice, which wee see daylie executed in the worlde: thou shouldest haue little cause to perswade thy selfe so fauourablie, or rather to flatter thy selfe so daungerouslie as thou doest. Wee see, that notwithstanding Gods mercie, yea, notwithstanding the death and passion of Christ our Sauiour, for sauing of the whole world: yet so manie infinite millions to be damned daylie, by the iustice of God, so many infidels, Heathens, Iewes & Turks that remaine in the darknes of their own ignorance: and among Christians, so manie *Great and strange effects of Gods iustice.*

that holde not their profession trulie, or otherwise are ill liuers therein, as that Christ truelie saide, that fewe were
Matt 7.20. they that shoulde bee saued: albeit his death was paide for all, if they made not themselues vnwoorthy thereof. And before the comming of our Sauiour much more wee see that all the worlde went awrie to damnation for manie thousand yeeres together: excepting a few Iewes, which were the people of GOD. And yet among them also, the greater part (it seemeth) were not saued, as may bee coniectured by the speeches of the prophets from time to time: and speciallie by the sayinges of Christ to the Pharisies, and other rulers thereof. Nowe then, if GOD for the satisfying of his Iustice, coulde let so manie milions perishe through their owne sinnes, as hee doth also now dailie permit, without anie preiudice or impeachment to his mercie: why may not he also damne thee for thy sinnes, notwithstanding his mercie, seeing thou doest not onelie commit them without feare, but also doest confidentlie persist in the same?

Whether Gods mercie

16 But heere some man may say, If this bee so, that God is so seuere in punishment

nishment of euerie sinne, and that hee damneth so manie thousands for one that he saueth: how is it true, that *The mercies of God are* * *aboue all his other works* (as the Scripture saith) *and that it passeth and exalteth it selfe* § *aboue his iudgements?* For if the number of the damned doe exceede so much the number of those which are saued: it seemeth that the work of iustice doth passe the work of mercie. To which I answer, that touching the small number of those which are saued, and infinite quantitie of such as are damned, wee may in no wise doubt: for that beside all other prophets Christ our Sauiour * hath made the matter certaine and out of question. We haue to see therefore, how, notwithstanding all this, the mercie of God doth exceed his other works.

be greater then his iustice. Psal. 144. Iac. 2.

B.

* Spread foorth one all his work as both Au gustine and Ierom do read; *In om nia*, or *In vniuersa op ra eius. Tom. 8. 11.*

§ On behalfe of hi children. For euen they also haue their

workes so imperfect, and their faith so weake, that but in th depth of the mercie of God, they cannot in anie wise be sa ued: no, not the best that euer was. But concerning that h doth so resolutely set downe so manie thousands to be dam ned for one that is saued, it is somewhat more then the wor it selfe doth warrant, or the portion of the mercie of Go (compared with his iustice) may seeme to beare. And seein that this whole treatise in these fower next sections, viz. 16. 15 is grounded vpon a wrong text, therefore it is to be read s much more warilie: and no further to be accounted of, the it may be found to haue the word of God to warrant the sam

* Matt. 7. 20.

17 And first, his mercie may be saide to exceed, for that all our saluation is of his mercie, and our damnation from our selues, as from the first and principall causes thereof, according to the saying of God by the Prophet; *Perditio tua Israel: tantummodo in me auxilium tuum.* Thy onely perdition is from thy selfe (O Israell) and thine assistance to do good, is onelie from me. So that, as wee must acknowledge Gods grace, and mercie for the author of euery good thought, and act that we doe, & consequently ascribe all our saluation vnto him: so none of our euill acts (for which we are damned) do proceed from him, but only from our selues, and so he is no cause at all of our damnation: and in this doth his mercie exceed his iustice.

Ose. 13.

18 Secondly, his mercie doth exceed, in that hee desireth all men to be saued, as S. Paul teacheth, and himselfe protesteth, when hee saith; *I will not the death of a sinner, but rather that he turne from his wickednesse and liue.* And againe, by the Prophet Ieremie, hee complaineth grieuously that men will not accept of his mercie offered; *Turne from your wicked waies* (saith he) *why will you die, you house of Israel:* By which appeareth, that hee offereth

2 1. Tim. 2.

Ezec. 18.

Ierem. 3.

offereth his mercie most willinglie and freelie to all, but vseth his iustice onelie vpon necessitie (as it were) constrained thereunto by our obstinate behauiour. This Christ signifieth more plainelie when he saith to Ierusalem; *O Ierusalem, Ierusalem, which killest the Prophets, and stonest them to death, that are sent vnto thee: how oftẽ would I haue gathered thy children together, as the hen clocketh her chickens vnderneath her wings, but thou wouldest not? Behold thy house (for this cause) shal be made desart, and left without children.* Here you see the mercie of God often offered vnto the Iewes: but for that they refused it, he was inforced (in a certaine maner) to pronounce this heauie sentence of destruction and desolation vpon them: which hee fulfilled within fortie or fiftie yeares after, by the hands of Vespasian Emperour of Rome, and Titus his son: who vtterly discomfited the citie of Ierusalem, and the whole nation of Iewes, whom wee see dispersed ouer the world at this day, in bondage, both of bodie and soule. Which worke of Gods iustice though it be most terrible: yet was his mercie greater to them, as appeareth by Christs words, if they had not reiected the same. Mat. 23.

Iosephus de bello Iud. lib. 1. cap. 1. 23.

19 Third-

B. As afore: ot as hough the eaning hould be hat God ere more ercifull hen iuſt, olie, wiſe, r ſuch like.

19 Thirdlie, his mercie exceedeth his *iuſtice, euen towards the damned themſelues: in that he vſed manie meanes to ſaue them in this life, by calling vpon them, and aſſiſting them with his grace to do good: by moouing them inwardly with infinite good inſpirations, by alluring them outwardly with exhortations, promiſes, examples of others: as alſo by ſicknes, aduerſities, and other gentle corrections: by giuing them ſpace to repent with occaſions, opportunities, and excitations vnto the ſame: by threatning them eternall death, if they repent not: all which things being effects of mercy, and goodnes towards them: they muſt needes confeſſe amidſt their greateſt furie and torments, that his iudgements are true & iuſtified in themſelues, and no waies to be compared with the greatnes of his mercies.

Pſal. 83. 20 By this then we ſee that to be true, which the prophet ſaith; *Miſericordiam & veritatem diligit Dominus:* God loueth

Pſal. 84. mercie and truth. And againe; *Mercie and truth haue met together: iuſtice and peace haue kiſſed themſelues.* We ſee the reaſon why the ſame prophet proteſteth of himſelfe; *I wil ſing vnto thee mercy & iudgement*

Pſal. 100. (*O Lord*) not mercie alone, nor iudgement

ment alone: but mercy and iudgement togither: that is, I will not so presume of thy mercy, as I will not feare thy iudgement: nor will I so feare thy iudgement, as I will euer despaire of thy mercy. The feare of Gods iudgement is alwaies to bee ioyned with our confidence in Gods mercie, yea in very saints themselues as Dauid saith. But what feare? That feare truely, which the scripture describeth, when it saith; The feare of the Lord expelleth sinne, the feare of God hateth all euill: hee that feareth God neglecteth nothing: he that feareth God, will turne and looke into his owne heart: hee that feareth God, will do good works. They which feare God will not bee incredulous to that which he saith: but wil keep his waies, and seeke out the things that are pleasant vnto him: they will prepare their harts, and sanctifie their soules in his sight.

Psal. 33. Eccles. 1. Pro. 1. Eccle. 7. Eccle. 15. Eccle. 7. Eccle. 2.

21 This is the description of true fear of God, set downe by the scripture. This is the description of that feare, which is so much commended & commanded in euerie part and parcell of Gods word: of that fear (I say) which is called; *Fons vitæ radix prudentiæ: corona & plenitudo sapientiæ: gloria & gloriatio, beatũ donum*: that is,

The praise true feare. Prou. 14.

That

The fountaine of life; the roote of pru-
Eccl. 1.2.15 dence; the crowne and fulneſſe of wiſe-
dome; the glorie & gloriation of a Chri-
ſtian man; a happy gift. Of him that hath
Pſal. 118. this feare the ſcripture ſaith; *Happie is the man which feareth the Lord, for he wil place his minde vpon his commandements.* And a-
Eccl. 1. gaine; *The man that feareth God ſhall be happie at the laſt end, & ſhall be bleſſed at the day of his death.* Finallie, of ſuch as haue this feare, the Scripture ſaith, that God
Pſal. 24. is their foundation: God hath prepared
Pſal. 30. great multitudes of ſweetneſſe for them;
Pſal. 60. God hath purchaſed them an inheri-
Pſal. 62. tance: God is as mercifull vnto them,
Pſal. 144. as the father is mercifull vnto his chil-
dren. And (to conclude) *Voluntatem timentium ſe faciet*: God will doe the wil of thoſe that feare him with this feare.

22 This holy feare had good Iob, whē
Iob. 9. he ſaid to God; *I feared all my workes.* And hee yeeldeth the reaſon thereof; *For I know that thou ſpareſt not him that offendeth thee.* This feare lacked the other of whom the Prophet ſaith; The ſinner
Pſal. 9. hath exaſperated God, by ſaying that God will not take account of his doings in the multitude of wrath. Thy iudgements (O Lord) are remoued from his ſight. And again; wherfore hath the man

ſtirred

stirred vp God against himselfe by saying; God will not take account of my doings? It is a great wickednesse (no doubt) and a great exasperation of God against vs to take the one halfe of Gods nature from him, which is to make him mercifull without iustice: and to liue so as though God would not take account of our life: whereas hee hath protested most earnestly the contrarie, saying: that he is an harde and sore man, which will not be content to receiue his owne againe, but also will haue vsurie: that hee will haue a reckoning of all his goods lent vs: that he will haue fruit for all his labours bestowed vpon vs: and finallie that he wil haue account for euery word that we haue spoken. Matt. 25. Luk. 16. Matt. 7. Luk. 13. Matt. 12.

23 Christ in the 68. Psalme, which in sundrie places of the Gospell hee interpreteth to be written of him self, among other dreadfull curses, which he setteth downe against the reprobate, hee hath these; *Let their eyes be dazeled in such sort, as they may not see: poure out thy wrath (my father) vpon them: let the furie of thy vengeance take handfast on them: add iniquity vpon their iniquitie, and let them not enter into thy righteousnesse: let them be blotted out of the booke of life, & let them not be inrolled* Matt. 27. Mark. 15. Iohn 2.

rolled together with the iust. Heere (loe) we see, that the greatest curse, which God can lay vpon vs, next before our blotting out of the booke of life, it is to suffer vs to be so blinded, as to adde iniquitie vpon iniquitie, & not to enter into consideration of his iustice. For which cause also, this confident kinde of sinning vpon hope of Gods mercie, is accounted by Diuines, for the first of the * sixe greeuous sinnes against the holy Ghost, which our Sauiour in the Gospell signifieth to be so hardly pardoned vnto men by his father: & the reason why they call this a sin against the holy Ghost is a for that it reiecteth wilfully one of the principall meanes left by the holie Ghost, to retire vs from sin, which is the feare and respect of Gods iustice vpō sinners.

D. Thomas Secunda secundæ qu. 14 Art. 2. 3.

B

* Those sixe that Thomas there nameth, are desperation presumptiō, impenitence, wilfulnesse, impugning of the knowne truth, and envying of the grace that is giuen to another. All which may indeed

a for easily found to go against the Spirite of God: but that they may be accounted to be that same, that in that scripture is called sinne against the holy Ghost, and excludeth all hope of pardon, that is not so easily to be graunted: for that the properties there-to assigned doe not seeme to be so fully found in any of these, as wilfull resisting of the knowne truth, not of infirmitie, for feare, or fauour, but of meere malice for hatred of it, euen onely for that it is the truth, may seeme to come much neerer vnto it, than (all things considered) those others doe. Neither doth hee set them downe absolutely to be sixe seuerall sorts of that sin, but in that sence that himselfe doth there limit. a *VVhy presumption is a sinne against the holy Ghost.*

24 Where-

24 Wherefore to conclude this matter of presumption, mee thinke wee may vse the same kinde of argument touching the feare of Gods iustice, as the holie Apostle Saint Paule vseth to the Romanes of the feare of Gods ministers, which are temporall princes; wouldest thou not feare the power of a temporall prince, saith hee? Do well then: and thou shalt not only not feare, but also receiue laude and praise therefore. But if thou doe euill, then feare. For he beareth not the sword without a cause. In like sort may wee say to those good fellowes, which make God so mercifull, as no man ought to feare his iustice. Would ye not feare (my brethren) the iustice of GOD in punishment? Liue vertuously then, and you shall bee as voide of feare, as Lions are, saith the wise men; *For that perfect charitie expelleth feare*. But if you liue wickedlie, then haue you cause to feare: For God called not himselfe a iust iudge for nothing. Rom. 13. Pro. 28. 2. Ioh. 4. 2. Tim. 4.

25 If the matter had beene so secure, as manie men by flatterie do perswade themselues it is: Saint Peter woulde neuer haue saide vnto Christians nowe baptized: *Walke you in feare, during the* 1. Pet. 2.

the

Phil. 2. time of this your earthly habitation. Nor S. Paule to the same men; *Worke your owne saluation in feare and trembling.* But heere some men will aske, How then doth the same Apostle in another place say; *That God hath not giuen vs the spirit of feare, but of vertue, loue, and sobrietie?* To which I answere: That our spirit is a spirite of seruile feare: that is, to liue in feare, onelie for dread of punishment, without loue: but a spirite of loue ioyned with feare of children, whereby they feare to offend their father, not onely in respect of his punishment, but principallie for his goodnesse towards them, and benefits bestowed vpon them. This S. Paule declareth plainely to the Romanes, putting the difference between seruile feare, and the feare of children; *You haue not receiued againe the spirit of seruitude* (saith he) *in feare, but the spirit of adoption of children, wherby we cry to God, Abba, father:* He saith here to the Romans: you haue not receiued againe the spirit of seruitude in feare, for that their former spirite (being Gentiles) was onelie in seruile feare, for that they honoured and adored their Idols, not for anie loue they bare vnto them, being so infinite as they were, & such notable lewdnes reported of

An obiection answered.

2. Tim. 1. *Seruile feare and the feare of children.*

Rom. 8.

How the feare of the Gentils was seruile.

of them (I meane of Iupiter, Mars, Venus, and the like) but onely for feare of hurt from them, if they did not serue and adore the same.

26 S. Peter also in one sentence expoundeth all this matter. For hauing said; a *Timorem eorum ne timueritis*: Feare not their feare, * meaning of the seruile feare of wicked men: he addeth presently; *Dominum autem Christum sanctificate in cordibus vestris, & cum modestia, & timore, conscientiam habentes bonam*: that is, Doe you sanctifie the Lord Iesus Christ in your hearts, hauing a good conscience, with modestie and feare. So that the spirite of seruile feare, which is grounded only vpon respect of punishment, is forbidden vs: but the louing feare of children is commanded. And yet also about this, are there two things to be noted.

27 The first is, that albeit the spirit of seruile feare be forbidden vs (especiallie when wee are now entred into the seruice of God) yet is it most profitable for sinners, and such as yet but begin to serue God: for that it mooueth them to repentance, and to looke about them: for vvhich cause * it is called by the

a 1. Pet. 3.

B

* Diuers [illegible] take it, but it seemeth rather (in my iudgement) tha[illegible] such as expound it, a[illegible] if the Apostle forbad thē to feare those aduersaries of theirs, do come some[illegible] what neare to the sens[illegible] of the place. *Two things to be noted.*

B

* Truth it i[illegible] that such feare seruet[illegible] well to such a purpose. But the fea[illegible] that in this place is spo[illegible] ken of see[illegible] meth by

the circumstances of the place, not to be the seruile, but the childlike feare: As also another sense of this place may stand likewise.

wise

Prou. 1. Ioh. 1. 3.

B. *Matt. 3. viz. that to feare the Lord is the first, or principall part, or greatest point of all wisedome. For that whosoeuer feareth the Lord, shal so gouerne his waies, and haue all things fal out so well, that all the wisedome in all the world besides, can neuer be able so to forecast for all events

man, *The beginning of wisedome*. And therefore both Ionas to the Niniuites, and Saint * Iohn Baptist to the Iewes, and all the prophets to sinners, haue vsed to stirre vp this feare, by threatening the daungers and punishmentes, which were imminent to them, if they repented not. But yet afterwarde when men are conuerted to GOD, and doe go forwarde in his seruice: they change euerie daie this seruile feare into loue, vntill they arriue at last vnto that state, whereof Saint a Iohn saith; that *Perfect loue or charitie expelleth feare.* Whereupon b Saint Austen saith, that Feare is the seruant sent before to prepare place in our harts, for his mistresse which is charitie: who being once entered in, and perfectly placed: feare goeth out againe, and giueth place vnto the same. But where this feare neuer entereth at all, there is it impossible for charitie euer to come and dwell, saith this holy father.

28 The seconde thing to bee noted is, that albeit this feare of punish-

or the Lorde himselfe taketh vppon him the protection and gouernment of those that feare him: on whose behalfe he taketh those things to fall out to the best. a Iohn 4. b *Tract. in Epist. 1. Ioan.*

ment

ment be not in verie perfect men, or at least wise is lesse in them, then in others, as Saint Iohn teacheth: yet being ioyned with* loue & reuerence (as it ought to be) it is most profitable and necessary for all common Christians, whose life is not so perfect, nor charitie so great, as that perfection whereof Saint Iohn speaketh. This appeareth by that, that Christ perswaded also this feare, euen vnto his Apostles, saying; *Feare you him, which after he hath slaine the bodie, hath power also to send both bodie and soule vnto hell fire: this I saie vnto you feare him.* The same doth Saint Paule to the Corinthians, who were good Christians, laying downe first the iustice of God, and thereupon perswading them to feare. *All we* (saith hee) *must bee presented before the tribunall seate of Christ, to receiue each man his proper deserts, according as hee hath donne good or euil in this life. And for that wee knowe this, wee doe perswade the feare of the Lorde vnto men.* Naie (that which is more) Saint Paule testifieth that, notwithstanding all his fauours receiued from God, hee retaineth yet himselfe this feare of Gods iustice, as appeareth by those wordes of his; *I do chastise my bodie, and doe bring it into seruitude, least it shoulde come to passe, that*

B.
* Then is it not that seruile fear.

Luke 12.
Matt. 10.
2. Cor. 5.
1. Cor. 9.

that when I haue preached to others, I become a reprobate my selfe.

The conclusion. 29 Now (my friend) if Saint Paule stood in awe of the iustice of God, notwithstanding his Apostleship: and that he was guiltie to himselfe of no one sin or offence, as (in one case) hee protesteth: what oughtest thou to be, whose conscience remaineth guiltie of so many misdeeds, and wickednesse? *This know you* (saith S. Paule) *that no fornicator, vncleane person, couetous man, or the like can haue inheritance of the kingdome of Christ.* And immediatlie after, as though this had not beene sufficient, hee addeth for preuenting the follie of sinners, which flatter themselues; *Let no man deceiue you with vaine words: for the wrath of God commeth for these things, vpon the childrē of vnbeleefe. Be not you therefore partakers of thē.* As if hee should say: those that flatter you and say, Tush, God is mercifull, and will pardon easilie all these and the like sins: these men deceiue you (saith Saint Paul) for that the wrath and vengeance of God lighteth vpon the children of vnbeleefe, for these matters: that is, vpon those which will not beleeue Gods iustice, nor his threats against sin: but presuming of his mercie do perseuere in the same,

1. Cor. 4.

Ephes. 5.

same, vntil vpon the sodaine Gods wrath do rush vpon them: & then it is too late to amend. Wherefore (saith hee) if you be wise, be not partakers of their follie: but amend your liues presentlie, while you haue time. And this admonition of S. Paule, shall be sufficient to end this chapter; against all those that refuse, or deferre their resolution or amendment, vpon vaine hope of Gods pardon or toleration.

CHAP. V.

Of the fift impediment, which is delay of resolution from time to time vpon hope to doe it better, or with more ease afterward

THE reasons hitherto alledged, might seeme (I thinke) sufficient to a reasonable man, for prooving the necessitie of this resolution we talke of, and for remooving the impediments that let the same. But yet, for that (as the wise man saith) he which is minded to breake with his friend, seeketh occasions how to doe it with some colour & shew. There be manie in the world, who hauing no other excuse of their breaking Pro. 18.

and

and holding off from God, do seeke to couer it with this pretence, that they mean by his grace to amend all in time: and this time is driuen off from daie to daie, vntill God, in whose handes onelie the moments of time are, do shut them out of al time, & do send them to paines eternal without time, for that they abused the singular benefite of time in this world.

2 This is one of the greatest and most dangerous deceites, and yet the most ordinarie and vniuersall, that the enemie of mankinde doth vse towards the children of Adam: & I dare saie boldlie, that mo doe perish by this deceit, then by all his other guiles and subtilties besides. He well knoweth the force of this snare aboue all others, and therfore vrgeth it so much vnto euerie man. Hee considereth better then wee doe, the importance of delaie, in a matter so weightie as is our conuersion and saluation: he is not ignorant howe one sin draweth on another; how he that is not fit to daie, wil be lesse fit to morrow, how custome groweth into nature, how olde diseases are hardly cured; how God withdraweth his grace; how his iustice is readie to punish euerie sinne; howe by delaie we exasperate the same,

The cause why the diuel perswadeth vs to delay.

same, and heape vengeance on our owne heads, as Saint Paul saith. He is priuie to the vncertaintie and perils of our life; to the daungerous chaunces wee passe through, to the impediments that will come dailie more and more; to let our conuersion. All this he knoweth, and wel considereth, and for that cause persuadeth so manie to delaie as he doth. For being not able anie longer to blinde the vnderstanding of manie Christians, but that they must needs see cleerly the necessitie, and vtilitie of this resolution, & that all the impediments in the worlde are but trifles, and meere deceits, which keepe backe from the same: he runneth to this onely refuge, that is, to persuade men, that they defer a little, and that in time to come they shall haue better occasion and opportunitie to doe it, then presentlie they haue. Rom. 2.

3 This Saint Austen prooued in his conuersion, as himselfe writeth: For that after he was perswaded, that noe saluation coulde be vnto him, but by change and amendement of his life: yet the enemie helde him for a time, in delay, saying vnto him; Yet a little stay, yet defer for a time: thereby (as he saith) to blind him more fast in the custom of sin, *Lib. 8. conf. cap. 7. 18*

vntill by the omnipotent power of Gods grace, and his owne most earnest endeuor, he brake violentlie from him, crying to God: Why shall I longer say to morrow, to morrow? Why shall I not doe it euen at this instant? And so he did euen in his very youth, liuing afterward a most holie and seuere Christian life.

The causes which make our conuersion harder by delay.

4 But if we will discouer yet further the greatnes and perill of this deceit: let vs consider the causes that may let our resolution and conuersion at this present, and we shall see them all increased, and strengthened by delay, and consequentlie the matter made more hard and difficult, for the time to come, than now it is. For first (as I haue said) the continuance of sin bringeth custome: which once hauing gotten prescription vpon vs, is harde to remoue, as by experience wee proue daylie in all habits that haue taken roote within vs. Who can remooue (for examples sake) without great difficultie, a long custome of drunkennesse? Of swearing? Or of anie other euill habit, once setled vpon vs? Secondlie, the longer wee persist in our sinfull life, the more God plucketh his grace and assistance from vs: which is the onelie meane that maketh the waie

of

of vertue easie to men. Thirdly, the power and kingdome of the diuell is more establiſhed and confirmed in vs by continuance: and ſo, the more harder to be remoued. Fourthlie, the good inclination of our will is more and more weakened, & daunted by frequentation of ſin, though not extinguiſhed. Fiftlie, the faculties of our mind are more corrupted; as the vnderſtanding is more darkened; the will more peruerted; the appetite more diſordered. Sixtly and laſtly, our inferior parts and paſſions are more ſtirred vp, and ſtrengthened againſt the rule of reaſon, and harder to be repreſſed by continuance of time, than they were before. 3 4 5 6

5 Wel then, put all this togither (my friend) and conſider indifferentlie within thy ſelfe, whether it be more likelie, that thou ſhalt rather make this reſolution hereafter than now. Hereafter (I ſay) when by longer cuſtome of ſinne, the habite ſhall be more faſtened in thee; the diuell more in poſſeſſion vpon thee; Gods helpe further off from thee; thy mind more infected; thy iudgement more weakened; thy good deſires extinguiſhed; thy paſſions confirmed; thy bodie corrupted; thy ſtrength diminiſhed

Of delay.

and all thy whole common wealth more peruerted,

The same shewed by comparison.

6 Wee see by experience, that a ship which leaketh, is more easily emptied at the beginning, then afterward. We see, that a ruinous pallace, the longer it is let run, the more charge and labor wil it require in the repairing. Wee see, that if a man driue in a naile with a hammer, the mo blowes he giueth to it, the more hard it is to pluck it out again. How then thinkest thou to commit sin vpon sin, and by perseuerance therein to find the redresse more easie hereafter then nowe? That were much like as if a good fellow, that hauing made to himselfe a great burden to carrie, should assay it on his back: and for that it sate vneasie, and pressed him much, should cast it down again, and put a great deale more vnto it, & then begin to lift it againe: but when he felt it more heauie then before, he should fall into a great rage, and ad twise as much more to it, therby to make it lighter. For so do the children of the worlde: who finding it somewhat vnpleasant to resist one or two vices in the beginning, do deferre their conuersion, and doe ad twentie or fortie mo vnto them, thinking to finde the matter more easie afterward.

An example

7 Saint

7 S. Auſten expounding the miracle of our Sauiour, in raiſing Lazarus frō death to life, which had been dead now foure dayes, as the Euangeliſt ſaith: examineth the cauſe why Chriſt wept, and cried, and troubleh himſelfe in ſpirit before the doing of his act, whereas he raiſed others with great facilitie: and out of it, giueth this leſſon to vs: that as Lazarus was dead foure dayes, and alſo buried, ſo are there foure degrees of a ſinner: the firſt, in voluntarie delectation of ſin: the ſecond, in conſent: the third, in fulfilling it by work: the fourth in continuance or cuſtome thereof: wherein, whoſoeuer is once buried (ſaith this holie father) hee is hardlie raiſed to life againe, without a great miracle of God, and many teares of his owne part. *Tract. 49. in Ioh.* Ioh. 11. Matt. 9. Luk. 7.

8 The reaſon hereof is that which the wiſe man ſaith: *Languor prolixior grauat medicum:* An old ſickneſſe doth trouble the Phyſitian. *Breuem autem languorem pracidit medicus:* But the Phyſitian cutteth off quickly a new or freſh diſeaſe, which hath endured but a little time. *The very bones of an old wicked man ſhall be repleniſhed with the vices of his youth* (ſaith Iob) *and they ſhall ſleep with him in the duſt, when he goeth to the graue.* wee read that Eccl. 10. Iob. 20.

Exod. 32. Moses in part of punishment to the people that had sinned in adoring the golden calfe, brake the same in peeces, and made thē to drink it. So the vices, wherin we delighted during our youth, are so dispersed by custome in our bodies and bones: that when old-age doth come on, wee cannot rid them at our pleasure, without great difficultie & paine. What follie then is it to defer our amendment vnto our old-age, when wee shall haue more impediments and difficulties, by a great deale, than we haue now?

9 If it seeme hard to thee to amende thy life now, painefullie to bee occupied in thy calling, and withall (for thy better helpe) to fast, to praie, and to take vpon thee other exercises, which the word of God prescribeth to sinners to their conuersion: how wilt thou doe it in thine old-age, when thy body shall haue more neede of cherrishing, than of painefull exercises? If thou finde it vnpleasant to resist thy sinnes now, and to roote them out, after the continuance of two, three, or foure yeares: what will it be after twentie yeares more adioyned vnto them? How madde a man wouldest thou esteeme him, that trauelling on the way, and hauing great

A comparison.

choice

choice of lustie strong horses, should let them all goe emptie, and laie all his carriage vpon some one poore and leane beast, that could scarce beare it selfe, or much lesse stand vnder so many bags cast vpon it? And surelie no lesse vnreasonable is that man, who passing ouer idlie the lustie dayes and times of his life, reserueth all the labour and trauaile vnto feeble old-age.

10 But to let passe the follie of this deceit, tell me (good Christian) what ingratitude and vnrighteousnesse is this towards God, hauing receiued so manie benefits from him alreadie, and expecting so great a pay, as the kingdome of heauen is, after: to appoint out notwithstanding, the least, and last, and woorst part of thy life vnto his seruice: and that whereof thou art most vncertaine, whether it shall euer be, or neuer: or whether GOD will accept it, when it commeth? Hee is accursed by the Prophet, which hauing whole and sounde cattell, doth offer vnto GOD the lame, or halting part thereof. Howe much more shalt thou be accursed, that hauing so manie dayes of youth, strength, and vigour, dooest appoint vnto Gods seruice onelie thy limping old age? In

Ingratitude.

Malac. 1.

Of delay. *The second part.*

the lawe it was forbidden, vnder a most
Deut. 25. seuere threat, for any man to haue two measures in his house for his neighbor: one greater, to his friend: and another lesser, for other men. And yet thou art not ashamed, to vse two measures of thy life, most vnequall, in preiudice of thy Lord and God: whereby thou allotteste to him, a little, short, maimed, and vncertaine time: and vnto his enemie the greateste, the faireste, the sureste part thereof.

11 O deere brother, what reason is there, why God shoulde thus be vsed at thy hands? What law, iustice, or equitie, is there, that after thou hast serued the world, flesh, and diuell, all thy youth, and best daies: in the end to come, and clap thy olde bones, defiled and worne out with sin, in the dish of God? His enemies to haue the best, and hee the leauinges? His enemies the wine, and he the lees & dregs? Doest thou not remember, that he will haue the fat and best part offered
Leuit. 3. to him? Doest thou not thinke of the
Num. 18. punishment of those, which offered the
Mal. 1. woorst part of their substance to God? Followe the counsell then of the holie
Eccle. 12. Ghost, if thou bee wise, which warneth thee in these wordes; *Bee mindefull of thy creator*

creator in the dayes of thy youth, before the time of affliction come on, and before those yeeres draw nere of which thou shalt say, they please me not.

12. How manie hast thou seene cut off in the midst of their dayes, whiles they purposed in time to come, to change their life? How many haue come to old age it selfe, and yet then haue felt lesse will of amendment than before? How many haue driuen off euen vnto the very houre of death, and then least of all haue remembred their owne state: but haue died as dumb & senceles beasts, according to the saying of S. Gregorie; The sinner hath also this affliction laid vpon him, that when hee commeth to die, hee forgetteth himselfe, which in his life time did forget God? O how many examples are there seene hereof dailie? How many worldly men that haue liued in sensualitie? How many great sinners, that haue passed their life in wickednes, doe end & die, as if they went into some place insensible, where no account, no reckoning should be demaunded? They take such care in their testaments for flesh and blood, and commodities of this world, as if they should liue stil, or should haue their part of these vanities, when

Serm. 1. 10. de sanctis.

they are gone. In truth to speake as the matter is, they die as if there were no immortality of the soule: and that in verie deed is their inward perswation.

The losse of time. 13 But suppose now, that al this were not so, and that a man might as easilie, commodiouslie, yea, and as surelie also conuert himselfe in old-age, as in youth, and that the matter were also acceptable inough to GOD: yet tell me what great time is there lost in this delaie? What great treasure of godlinesse is there omitted, which might haue beene gotten by labour in Gods seruice? If whiles the Captaine and other souldiers did enter a rich Citie, to take the spoyle, one souldier should say, I will staie and come in the next daie after, when all the spoyle is gone: would not you thinke him both a coward, and also most vnwise? So it is, that Christ our Sauiour, and all his good souldiers, tooke the spoyle of this life, inriched themselues with their labours in time: carried the same with them as billes of exchange, to the banke of heauen, and there receiued paie of eternall glorie. And is it not great follie and peruersnes in vs, to passe ouer this life in so fruitlesse affaires? Nowe is the time of fight for the

A comparison.

the obtaining of our crowne; now is the day of ſpoile to ſeiſe on our bootie; now is the market, to buy the kingdome of heauen; now is the time of running, to get the game and price; now is the daie of ſowing, to prouide vs corne for the harueſt that commeth on. If you omit this time, there is no more crowne, no more bootie, no more kingdome, no more price, no more harueſt to be looked for. For as the Scripture aſſureth vs, *He that for ſlouth will not ſow in the winter, ſhall beg in the ſommer, and no man ſhall giue vnto him.* Pro. 20.

14 But if this conſideration of gaine cannot mooue thee (gentle Reader) as indeede it ought to doe, being of ſuch importance as it is, and irreuocable when it is once paſt: yet weigh with thy ſelfe, what obligation and charge thou draweſt on thee, by euerie day which thou deferreſt thy conuerſion, and liueſt in ſinne. Thou makeſt each day knots, which thou muſt once vndoe againe: thou heapeſt that together, which thou muſt once diſperſe againe: thou eateſt and drinkeſt that houreſie, which thou maiſt, once vomit vp againe: I meane, if the beſt fall out vnto thee: that is, if thou doe repent in time, and God doe accept thereof *The obligation and charge by delay.*

f delay.

thereof (for otherwise wo be vnto thee,
om. 8. for that thou hoordest (as S. Paul saith) wrath and vengeance on thine owne head) but supposing that thou receiue grace hereafter to repent, which refusest it now: yet (I say) thou hast to weep, for that thou laughest at now: thou hast to be hartily sorie, for that wherin thou delightest now: thou hast to curse the daie, wherein euer thou gauest consent to sinne, or else thy repentance will doe thee no good. This thou knowest now, and this thou beleeuest now, or els thou art no Christian. How then art thou so mad, as to offend God now, both willinglie, and deliberatelie, of whom thou knowest, that thou must once aske pardon with teares? If thou thinke hee will pardon thee, what ingratitude is it to offend so good a Lord? If thou thinke he will not pardon thee, what follie can be more, than to offend a Prince without hope of pardon.

15 Make thine account now as thou wilt: if thou neuer doe repent & change thy life, then euery sin thou committest, and euerie day that thou liuest therein, is
om. 2. increase of wrath and vengeance vpon thee in hell, as S. Paul prooueth. If thou doe, by Gods mercie, hereafter repent and

and turne (for this is not in thy hands) then muſt thou one day lament, and bewaile, and be hartilie ſorie for this delay, which now thou makeſt. So that by how much the more thou prolongeſt, and increaſeſt thy ſin: ſo much greater will be thy paine & ſorow in thine amendment.

Alto vulneri diligens & longa adhibenda eſt medicina (ſaith S. Cyprian:) A diligent and long medicine is to be vſed to a deepe ſore. Our bodie that hath liued in manie delights muſt be afflicted (ſaith S. Ierome) our laughing muſt be recompenſed with long weeping. Finallie, S. Ambroſe agreeing therunto ſaith; *Grandi plagæ alta & prolixa opus eſt medicina*: vnto a great woũd, a deepe and long medicine is needfull. *Lib. de la. & lib. 5. ep. 5. ad Cor.* *Ep. 27. ad Euſtorb.* *Ad virg. lapſani. C. 3.*

16 Marke here (deere brother) that the labour of thine amendment muſt be verie great: and that it cannot be auoided. What madneſſe is it then for thee, now to inlarge the wound, knowing that the medicine muſt afterwardes be ſo painefull? What crueltie can bee more againſt thy ſelfe, than to driue in thornes into thine owne fleſh, which thou muſt after pull out againe with ſo manie teares? Wouldeſt thou drinke that cup of poiſoned liquor, for a little plea-

Of delay.

pleasure in the taste, which would cast thee soone after into a burning feauer; torment thy bowels within thee; and either dispatch thy life, or put thee in great ieopardie?

Psal. 26.

16 But here I know thy refuge wil be, as it is to all them, whereof the Prophet saith: *Mentita est iniquitas sibi*: Iniquitie hath flattered and lied vnto her selfe: thy refuge (I saie) will be to alledge the example of the good theefe, saued euen at the last houre vpon the crosse, and caried to paradise that same daie with Christ, without anie further toyle of amendment. This example is greatlie noted, and vrged by all those which defer their conuersion, as surelie it is, & ought to be of great comfort to euerie man, which findeth himselfe now at the last cast, and therfore commonly tempted by the enemie to despaire of Gods mercie, which in no case he ought to doe. For the same God which saued that great sinner at that last houre, can also (and will) saue all them that hartilie turne vnto him, euen at the last houre. But (alas) manie men do flatter and deceiue themselues with misunderstanding, or rather misusing of this example.

The example of the theefe saued on the crosse discussed.

17 For we must vnderstand (as S. Austen

sten well noteth) that this was but one particular act of Christ, which maketh no generall rule: euen as wee see, that a temporall Prince pardoneth sometime a malefactor, when he is come to the very place of execution: yet were it not for euerie malefactor to trust thereupon: for that this is but an extraordinarie act of the Prince his fauour, and neyther shewed nor promised to all men. Besides this, this act was a speciall miracle reserued for the manifestation of Christ his power & glorie, at that houre vpon the crosse. Againe, this act was vpon a most rare confession, made by the theefe in that instant, when all the world forsooke Christ, & *the Apostles themselues either doubted or lost their faith of his Godhead. Beside all this, the confession of the theefe was at such a time, as hee could neyther bee baptized, nor haue further time of amendment. And wee hold, that at a mans first conuetsion, there is required nothing else, but to beleeue, and to be baptized. But it shall not be amisse to put to Saint Augustines verie words vpon this matter. For thus he writeth.

B.

*The blessed virgin likewise & other godly wome were by: but said nothing (that wee read of) in his defence: a plaine breach of the first, fift, sixt & ninth commandements.

18 It is a remediless perill, when a man giueth himselfe ouer so much to vices

Serm. 120 de temp.

vices, as he forgetteth that hee must giue account thereof to God: and the reason why I am of this opinion, is, for that it is a great punishment of sinne, to haue lost the feare and memorie of the iudgement to come, &c. But (dearelie beloued) least the new felicitie of the beleeuing theefe on the crosse, doe make any of you too secure and remisse: least peraduenture some of you say in his hart: My guiltie conscience shal not trouble nor torment me: my naughtie life shall not make me very sad: for that I see euen in a moment all sin forgiuen vnto the theefe, we must consider first in that theefe, not only the shortnes of his beleefe, & confession, but his deuotion, and the occasion of that time, euen when the perfection of the iust did * stagger. Secondly, shew me the faith of that theefe, in thy selfe, and then promise to thy selfe his felicitie. The diuell doth put into thy head this security, to the end hee may bring thee to perdition. And it is vnpossible to number all them which haue perished by the shadow of this deceitfull hope. He deceiueth himselfe, and maketh but a iest of his owne damnation, which thinketh that Gods mercie at the last day shall help or relieue him. It is hatefull before God

B. The blessed virgin, S. Iohn, and others: as before: and this staggering must needs be sin

God when a man vppon confidence of repentance in his olde age, doth sin the more freely. The happie theefe whereof wee haue spoken, happie (I saie) not for that he tooke hold of the waie, but for that he tooke hold of the waie it selfe in Christ, laying hands on the praie of life: & after a strange maner, making a bootie of his owne death: he (I saie) neither did defer the time of his saluation wittingly, neither did he deceitfully put the remedie of his state in the last moment of his life: neither did he desperately reserue the hope of his redemption vnto the houre of his death: neither had hee anie knowledge either of religion, or of Christ before that time. For if he had, it may be, he would not haue been the last amongst the Apostles in number, which was made the former in kingdome.

19 By these words of S Augustine we are admonished (as you see) that this particular fact of Christ maketh no generall rule of remission to all men: not for that Christ is not alwaies readie to receiue the penitent as he promiseth: but for that euerie man hath not the time or grace to repent, as hee should at that houre, according as hath beene declared before. The generall way that God pro- *The generall way.*

proposeth to all, in that which S. Paule
2. Cor. 11. saith; *Finis secundum opera ipsorum:* The ende of euill men is according to their works. Looke how they liue, and so they die. To this effect saith the Prophet;
Psal. 61. *Once God spake, and I heard these two things from his mouth: power belongeth to God, and mercie vnto thee (O Lord) for that thou wilt render to euerie man according to his workes.* The wise man maketh this plain, saying;
Eccl. 21. *The way of sinners is paued with stones, and their end is hell, darkenes, & punishments.* Finallie, S. Paule maketh this generall and peremptorie conclusion; *Be not deceiued God is not mocked, looke what a man soweth, and that shall he reape. He that soweth in flesh shall reape corruption: hee that soweth in spirit, shall reape life euerlasting.* In which words he doth not only lay downe vnto vs the generall rule whereto wee must trust: but also saith further, that to perswade our selues the contrarie thereof, were to mocke and abuse God, which hath laide downe this law vnto vs.

That the remission made at the last day is very doubtful.

20 Notwithstanding (as I haue said) this barreth not the mercie of God from vsing a priuiledge to some at the very last cast. But yet miserable is that man which placeth the ankor of his eternall wealth or wo, vpon so tickelsome a point as this is.

is. I call it tickleſome, for that al Diuines which haue written of this matter, doe ſpeake verie doubtfullie of the conuerſion of a mā at the laſt end. And although they doe not abſolutely condemne it in all, but doe leaue it as vncertaine vnto Gods ſecret iudgement: yet doe they incline to the negatiue part, and doe allege foure reaſons, for which that conuerſion is to be doubted inſufficient for a mans ſaluation.

21 The firſt reaſon is, for that the extreame feare, and paines of death, being (as the Philoſopher ſaith) the moſt terrible of all terrible things, doe not permit a man ſo to gather his ſpirits & ſenſes, at that time, as is required for the treating of ſo weightie a matter with God, as is our conuerſion, and ſaluation. And if we ſe often, that a verie good mā cannot fixe his mind earneſtly vpon heauenlie cogitations, at ſuch time as hee is troubled with the paſſions of collicke, or other ſharpe diſeaſes: howmuch leſſe in the anguiſhes of death can a worldlie man doe the ſame, being vnacquainted with that exerciſe, and loden with the guilt of manie and great ſins; and cloyed with the loue both of his body, & things belonging thereunto? *The firſt reaſon.*

22 The

The second reason.

22 The second reason is, for that the conuersion which a man maketh at the last day, is not (for the most part) voluntarie, but vpon necessitie, and for feare:

3. Reg. 16. such as was the repentance of Semei, who hauing grieuously offended king Dauid, in time of his affliction: afterward when he saw him in prosperitie a-

3. Reg. 19. gaine, and himselfe in danger of punishment: he came & fell downe before him and asked him forgiuenesse with teares. But yet Dauid well perceiued the matter how it stood: and therefore though hee spared him for that day, wherein hee would not trouble the mirth with exe-

3. Reg. 2. cution of iustice, yet after he gaue order that he should be vsed according to his deserts.

The third reason.

23 The third reason is, for that the custome of sin, which hath continued all the life long, is seldome remoued vpon the instant, being growen into nature it selfe, as it were: For which cause God

Ier. 13. saith to euill mē by the Prophet Ieremy; *If an Ethiopian can change his blacke skin, or a Leopard his spots that are on his back: then can you also doe well, hauing learned all daies of your life to doe euill.*

The fourth reason.

24 The fourth cause, for that the acts of vertue themselues cannot be of so

ſo great value with GOD, in that inſtant, as if they had bin done in time of health before. For what great matter is it (for examples ſake) to pardon thine enemies at that time, when thou canſt hurt them no more? To giue thy goods awaie, when thou canſt vſe them no more? To abandon thy concubine, when thou canſt keepe her no longer? To leaue off to ſin, when ſin muſt leaue thee? All theſe thinges are good and holie, and to bee done by him, which is in that laſt ſtate: but yet they are of no ſuch value, as otherwiſe they would be, by reaſon of this circumſtance of time which I haue ſhewed. A fift reaſon might be taken of experience: for that wee ſee oft times, that ſuch as repent after that manner, if they recouer againe, they are afterwarde as bad as they were before, & ſomtimes much woorſe: which (without queſtion) was no true repentance in them.

25 Theſe are reaſons why there is ſuch doubt made of this laſt conuerſion: not for anie want on Gods part, but on theirs, which are to doe that great act. Marke well (ſaith one againe) what I ſaie: and (it may be) it ſhall bee needfull to expound my meaning more plainly,

plainly, lest any man mistake me. What say I then? That a man which repenteth not, but at the end shall be damned? I do not say so. What then? do I say he shal be saued? No, what then doe I say? I say I know not; I say, I presume not: I promise not, I know not. Wilt thou deliuer thy selfe forth of this doubt? Wilt thou escape this daungerous and vncertaine point? Repent then whiles thou art whole. For if thou repent while thou art in health, when soeuer the last day shall come vpon thee, thou art safe? And why art thou safe? For that thou didst repent in that time, wherin thou mightest haue sinned. But if thou wilt repent then when thou canst sinne no longer, thou leauest not sinne, but sinne leaueth thee.

26 And here now would I haue the carefull christian to consider (with mee) but this one cõparison that I will make. If those which doe shew a kinde of repentance at the last day, doe passe hence notwithstanding in such daungerous doubtfulnes, what shall we thinke of all those which lacke either time or abilitie, or will, or grace to repent at all, at that houre? What shall wee saie of all those which are cut off before? Which die sodainely? Which are striken senseleſſe,

or

or frenticke, as we see manie are? What shall we say of those, which are abandoned by God, and left vnto vice, euen vnto the last breth in their bodie? I haue shewed before out of S. Paule, that ordinarily sinners die according as they liue. 2. Cor. 11. So it is as it were a priuiledge for a wicked man, to haue his repentaunce to be begun, when hee is to die. And then if his repentance (when it doth come) bee so doubtfull, what a pittifull case are all others in? I meane the more part, which repent not at all: but die as they liued, & are forsaken of God in that extremitie, according as he promiseth, when hee saith; *For that I haue called you, and you haue refused to come: for that I held out my hand, & none of you would vouchsafe to look towards me: I will laugh also at your destruction, when anguish and calamitie commeth on you. You shall call vpon mee, and I will not heare: you shall rise betimes in the morning to see me, but you shall not finde me.* Prou. 1. Ierem. 35.

27 When a worldling doth see that the brightnes of his honour, vaine glory and worldly pompe is consumed: when the heate of concupiscence, of carnall loue, of delicate pleasures is quenched: when the beautifull summer daie of this life is ended, and the boisterous winter night

night of death draweth on: then will hee turne vnto GOD; then will hee repent; then will hee resolue himselfe, and make his conuersion. When he can liue no longer, hee will promise anie paines: what hearing or studying of the worde of GOD you wil; what toile or labor in his vocation you will; what praier you will; what fasting you will; what almes deedes you can desire; what austeritie you can imagine: hee will promise it (I saie) vppon a condition, that hee might haue life againe: vppon condition that the daie might bee prolonged vnto him, though if God shoulde graunt him his requeſt (as manie times hee doth) hee woulde performe no one point thereof, but be as a careleſſe as he was before. When ſuch ſhall crie, with ſighes and grones as pearſing as a ſword, and yet ſhall not be heard, what comfort then will they hope for to finde? For whether will they turne themſelues in this diſtres? Vnto their worldlie wealth, power or riches? Alas they are gone: and the Scripture ſaith; *Riches ſhall not profit in the daie of reuenge*. Will they turne vnto their carnall friendes? But what comfort can they giue, beſides onlie weeping and comfortles mourning?

Pro. 11.

Will

Will they aske helpe of the saints, to praie for them in this instant? Then must they remember what is written, *The saints shall reioice in glorie, and exultation shall be in their mouthes, and two edged swordes in their handes to take reuenge vpon nations, and increpations vpon people, to bind kings in fetters, and noble men in manacles of iron: to execute vppon them the prescript iudgement of God: and this is the glorie of all his saints.* Their onelie refuge then must be vnto God, who indeede is the onelie refuge of all: but yet in this case, the prophet saith heere; that *Hee shall not heare them: but rather contemne and laugh at their miserie.* Not that hee is contrarie to his promise of receiuing a sinner; *At what time soeuer he repenteth, and turneth from his sin:* But for that this turning at the last day is not commonly true repentance, and conuersion, for the causes before rehearsed. Psal. 149. Pro. 1.

28 To conclude then this matter of delaie, what wise men are there in the worlde, who reading this, will not feare the deferring of his conuersion, though it were but for one daie? Who doth knowe whether this shall bee the last day, or no, that euer God wil cal him in? God saith; *I called, and you refused to* Pro. 1.

come: I helde out my hande, and you woulde not looke towards me, and therfore will I forsake you in your extremitie. Hee doth not saie howe manie times, or how long hee did call, and holde out his hande. GOD saith; *I stande at the doore and knocke*: but he saith not how often hee doth that, or how manie knocks he giueth. Againe, he said of wicked Iezabell, the feined

Apoc. 2. pheteſſe in the Apocalypſe; *I haue giuen her time to repent, and ſhee woulde not, and therefore ſhall ſhee periſh*: but hee ſaith not

Herod. howe longe this time of repentance indureth. Wee read of woonderfull examples herein. Herod the father had a call giuen him, and that a lowd one, when Iohn Baptiſt was ſent vnto him, and when his hart was ſo farre touched, as he willingly heard him, and ſo followed his counſell in manie things as one E-

Mark. 6. uangeliſt noteth: but yet becauſe hee deferred the matter, and tooke not time, when it was offered: hee was caſt off againe, and his laſt dooings made

Herod the ſecond. Luk. 11. woorſe then his former. Herod Tetrark the ſonne, had a call alſo when hee felt that deſire to ſee Chriſt, and ſome miracle done by him: but, for that he anſwered not vnto the cal, it did him no good, but rather much hurt. What a great knock

knock had Pilate giuen him at his hart, if hee had beene so gracious as to haue opened the doore presently when he was made to vnderstand the innocencie of Christ: as appeareth by washing his hands in testimonie thereof, and his wife also sent him an admonition about the same? No lesse knocke had king Agrippa at his doore, when he cried out at the hearing of S. Paul; *O Paul, thou perswadest me a little to be a Christian.* But because he deferred the matter, this motion passed awaie againe. *Pilate.* Luk. 23. Mark. 14. Mat. 27. *Agrippa.* Acts. 28.

29 Twise happy had Pharao been, if he had resolued himselfe presently, vpon that motion that hee felt, when hee cried to Moses; *I haue sinned, and God is iust.* But by delaie hee became woorse then euer he was before. S. Luke reporteth how Felix the gouernour of Iewrie for the Romans, conferred secretly oftentimes with S. Paul, that was prisoner; and heard of him the faith in Christ: wherewith he was greatly mooued, especially at one time, when Paule disputed of Gods Iustice, and the day of iudgement: whereat Felix trembled: but yet he deferred this resolution, willing Paul to depart, and to come againe another time: and so the matter by dilation *Pharao.* Exod. 9. Acts 24. *Felix.*

came to no effect. How manie men doe perish daily: some cut off by death; some left by God, and giuen ouer to a reprobate sense: which might haue founde grace, if they had not deferred their conuersion, from daie to daie, but had made their resolution presently, when they felt God to call within their harts?

The dangers of passing the day of our vocation

30 God is most bountiful to knock and call: but yet hee bindeth himselfe to no time or space, but commeth and goeth at his pleasure: and they which take not their times, when they are offered, are excuseles before his iustice, and doe not
Exo. 33. knowe whether euer it shall bee offered them againe, or no: for that this thing is onelie in the will and knowledge of God alone, who taketh mercie where it pleaseth him best, and is bound to none. And
Rom. 9. when the prefixed time of calling is once past, woe be vnto that partie; for a thousaude worlds will not purchase it againe. Christ sheweth woonderfully the importance of this matter: when entering into Ierusalem amidst all his mirth, and glorie of receiuing, hee could not choose but weepe vpon that citie, crying
Luk. 21. out with teares; *O Ierusalem, if thou knewest also these things which appertaine to thy peace, euen in this thy daie: but nowe these*

things

things are hidden from thee. As if hee had said; If thou kneweſt (Ieruſalem) as wel as I do, what mercie is offered thee euen this day, thou wouldeſt not do as thou doeſt, but wouldſt preſently accept therof: but now this ſecret iudgement of my father is hidden from thee, and therfore thou makeſt little account thereof, vntill thy deſtruction ſhall come ſuddenly vpon thee: as ſoone after it did.

31 By this now may be conſidered the great reaſon of the wiſe mans exhortation; *Forſlowe not to turne to God: nor doe not defer it from day to day: for his wrath wil come vpon thee at the ſudden: and in time of reuenge ſt will deſtroy thee.* It may be ſeene alſo vpon what great cauſe the Apoſtle exhorteth the Hebrewes ſo vehementlie; *Dum cognominatur hodie*: To accept of grace euen whiles that verie daie endured, and not to let paſſe the occaſion offered. Which euerie man applying to himſelfe, ſhoulde followe in obeying the motions of Gods ſpirit within him: and accepting of Gods vocation without delay: conſidering what a greeuous ſin it is to reſiſt the holie Ghoſt. Euerie man ought (I ſay) whē he feeleth a good motion in his hart, to thinke with himſelfe; Now God knocketh at my doore, if

Eccleſ. 5.

Heb. 3.

Acts. 7.

Apoc. 3.

if I open presentlie, hee will enter, and dwell within mee. But if I defer it vntill to morrow, I know not whether he will knock again or no. Euerie man ought to remember still that saying of the pro-
Psal 94. phet, touching Gods spirit; *Hodie si vocem eius audieritis, nolite obdurare corda vestra:* If you hear his voice calling on you to day, doe not harden your harts, but presently yeeld vnto him.

32 Alas (deer brother) what hope of gaine hast thou by this perilous dilation which thou makest? Thine account is increased thereby, as I haue shewed; thy debt of amendment is made more grieuous; thine enemie more strong; thy selfe more feeble; thy difficulties of conuersion multiplied: what hast thou then to withhold thee one day from resolution? The gaining of a little time in vanitie. But I haue prooued to thee before, howe
Godlines the onely gain of time. this time is not gained but lost, being spent without fruit of godlines, which is indeede the onely true gaine of time. If it seem pleasant to thee for the present; yet remember what the prophet saith;
Deut. 32. *Iuxta est dies perditionis, & adesse festinant tempora:* The day of perdition is at hand, and the times of destruction make haste to com on. Which day being once come,

I mar-

I maruel what hope thou wilt conceiue. Doſt thou thinke to crie *Peccaui*? It ſhall be well trulie if thou canſt do it: but yet thou knoweſt that Pharao did ſo, and gat nothing by it. Doeſt thou intend to make a good teſtament, & to be liberall in almes deedes at that time? This, as the caſe may be, is verie commendable: but yet thou muſt remember alſo, that the virgins which filled their lamps, at the verie inſtant were ſhut out, & vtterly reiected by Chriſt. Doeſt thou thinke to weepe & mourn, & to moue thy iudge with teares at that inſtant? Firſt, this is not in thy hands to doe at thy pleaſure: & yet thou muſt conſider alſo, that Eſau failed, though he ſought it with teares, as the Apoſtle well noteth. Doeſt thou meane to haue many good purpoſes, to make great promiſes, and vowes in that diſtreſſe? Call to minde the caſe of Antiochus in his extremities: what promiſes of good deedes, what vowes of vertuous life made he to God, vpon condition he might eſcape, and yet preuailed he nothing therby? All this is ſpoken not to put them in deſpaire, which are nowe n thoſe laſt calamities, but to diſſuade others from falling into the ſame: aſſuing thee (gentle Reader) that the pro-

Exod. 9.

Matt. 25.

Heb. 12.

2. Mac. 9.

Esai. 55. phet said not without a cause; *Seeke vnto God while he may be founde: call vpon him*
2. Cor. 6. *while he is neere at hand. Now is the time acceptable, now is the day of saluation*, saith S. Paul. Now is God to be found, & neere at hand to imbrace all them that truely turne vnto him: and make firme resolution of vertuous life hereafter. If we defer this time, wee haue no warrant that he will either call vs, or receiue vs hereafter: but rather manie threates to the contrarie, as hath been shewed. Wherefore I will end with this one sentence of
Tract. 33. in Ioan. S. Austen; that he is both a careles, and a most graceless man, which knowing al this, will venture notwithstanding the eternitie of his saluation and damnation, vpon the doubtfull euent of his finall repentance.

CHAP. VI.

Of three other impediments that hinder men from resolution: which are sloth, negligence, and hardnes of hart.

BEsides all impedimentes which hytherto haue beene named, there are yet diuers others to be found: if any man could examine the particular consciences of al such as do not resolue. But these three

three heere mentioned, and to be handled in this Chapter, are so publike and knowen: as I may not passe them ouer, without discouering the same: for that manie times men are euill affected, and know not their owne diseases: the onely declaratiou whereof (to such as are desirous of their owne health) is sufficient to auoid the danger of the sicknes.

2 First then, the impediment of sloth *Of sloth.* is a great and ordinarie let of resolution to manie men: but especiallie in idle and delicate people, whose life hath beene in all ease and rest, and therefore do persuade themselues that they can take no paines, nor abide anie hardnes, though neuer so faine they would. Of which S. 1. Cor. 6. Paule saith; that *Nice people shall not inherite the kingdome of heauen*. These men will confesse to bee true, as much and more then is saide too before: and that they woulde also gladly put the same in execution, but that they cannot. Their bodies may not beare it: they can take no paines in their seuerall callings: and in the generall they cannot fast; they cannot watch; they cannot praie. They cannot leaue their disports, recreations, and merrie companions: they should die presentlie (as they say)

with melancholie, if they did it: yet in their harts they desire (forsooth) that they could doe the same: which seeing they cannot, no doubt (saie they) God will accept our good desires. But let them harken a little what the scripture
Pro 21. saith heereof; *Desires doe kill the slothfull man* (saith Salomon) *his hands will not fal to any worke: al the day long he coueteth and desireth: but he that is iust, will do, and will not cease. Take the slothfull and vnprofitable*
Matt. 25. *seruant* (saith Christ) *and fling him into vt-*
Matt 21. *ter darknes, where shal be weeping and gnash-ing of teeth* And when hee passeth by the waie, and founde a fig-tree with leaues without fruit, hee gaue it presentlie an euerlasting curse.

Fower effects of sloth. 1 Drowsines.

3 Of this fountaine of sloth do procede manie effectes that hinder the slothfull from resolution. And the first is, a certain heauines and sleepie drowsines towarde all goodnes, according as the
rou. 19. scripture saith; *Pigredo mittit soporem*: Sloth doth bring drowsines. For which
ph. 5. cause S. Paul saith; *Surge qui dormis*: Arise
lark 13. thou that art a sleepe. And Christ crieth
latt. 24. out so often; *Videte, vigilate*: Look about
d 25. you, and watch. You shall see manie men in the world, with whom if you talke of a cow, or a calfe, or a fat oxe, of a peece

of

ofgrounde, or the like: they can both heare and talke willingly and freshly: but if you reason with them of their saluation, & their inheritance in the kingdome of heauen, they answer not at all, but wil heare, as if they were in a dreame. Of these men then saith the wise man; *How long wilt thou sleepe, O slouthfull fellow; When wilt thou rise out of thy dreame? A little yet wilt thou sleepe: a little longer wilt thou slumber: a little wilt thou close thy hands together and take rest: and so pouertie shal hasten vpon thee as a running post, and beggerie as an armed man shal take and possesse thee.* Pro. 6 & 24

4 The second effect of sloth is fond feare of paines, and labour, and casting of doubts where none be, according as the scripture saith: *Pigrum deijcit timor*: Feare discourageth the slouthfull man. And the prophet saith of the like; *They shake for feare, where there is no feare.* These men do frame vnto themselues strange imaginations of the seruice of GOD, and dangerous euents, if they shoulde followe the same. One saith; If I should giue much, it would without doubt make me a begger. Another saith; If I should still imploy my selfe to painefull labour, it would kill me ere long. A third saith; If I shoulde humble my selfe as is required, 2 *Feare.* Pro. 19. Psal. 52.

quired, euerie bodie would tread me vnder their feete. And yet all this is nothing elſe but ſloth, as the ſcripture teſtifieth in theſe words; *Dicit piger, leo eſt foris in medio platearum, occidendus ſum.* The ſlothfull man ſaith ſitting ſtill in his houſe, There is a lion without, if I ſhould goe out of dooers to labour, I ſhoulde certainlie be ſlaine in the middeſt of the ſtreetes.

Pro. 22.

5 A third effect of ſloth is puſillanimitie and faintnes of hart, whereby the ſlothfull man is ouerthrowen, and diſcouraged by euerie little contrarietie or difficultie, which hee findeth in vertue, or which he imagineth to finde therein. Which the wiſe man * ſignifieth when hee ſaith; *In lapide luteo lapidatus eſt piger:* The ſlothfull man is ſtoned to death with a ſtone of dirt: that is, he is ouerthrowen with a difficultie of no importance. Againe, *De ſtercore boum lapidatus eſt piger:* The ſlothfull man is ſtoned dead with the dong of oxen, which commonlie is of matter ſo ſoft, as it can hurt no man.

Puſillanimitie. Eccle. 22. B.

* The vulgar tranſlation ſo readeth: but now it is found that therein it miſſeth the ſenſe of the text in both theſe places neere alleaged, And yet the matter it ſelfe is true, though I haue no warrant hence.

6 A fourth effect of ſloth is idle lazines: which wee ſee in manie men that will talke and conſult of this and that, about their amendement, but will execute

Lazines.

cute nothing. Which is most fitlie expressed by the holy ghost in these words; *Sicut ostium vertitur in cardine suo, ita piger in lectulo suo:* As a doore is tossed in and out vpon his hinges, so is a slothful man lying lazilie vpon his bed. Pro. 26. And againe; *Vult, & non vult piger:* A slothful man wil and will not. That is, he turneth himselfe to and fro in his bed, & between willing and nilling he doth nothing. Prou. 13. And yet further in another place, the scripture describeth this lazines, saying; *The slothfull man putteth his handes vnder his girdle, and wil not vouchsafe to lift them vp to his mouth for that it is painfull.* Pro. 29.

7 All these and many moe are the effects of sloth: but these fower especiallie haue I thought good to touch in this place: for that they let & hinder greatlie this resolution which we talke of, for he that liueth in a slumber, and will not heare, or attende to anie thing that is saide of the life to come, and beside this imagineth fearefull matter in the same: and thirdly, is throwne downe by euery little blocke that he findeth in the waie: and lastly is so lazie, as he can beare no labour at all: this man (I say) is past hope to be gained, to any such purpose as we speake for.

8 To

Of sloth. Means to remoue sloth.

8 To remooue therefore this impediment, this sort of men ought to lay before their eies the labors of Christ, and of his saints, the exhortations they vsed to other men, to take like paines: the threats made in scripture against them which labour not: the condition of our present warfare, that requireth trauell; the crowne prepared for it: and the miserie insuing vpon idle and lazie people. And finallie, if they cannot beare the labour of vertuous life, which indeede is accompanied with so manie consolations, as it may not rightfully be called a labor: how will they abide the labor and torments of the life to come, which must bee both intollerable and euerlasting?

Thes. 3.

9 S. Paul saith of himselfe and others, to the Thessalonians; *Wee did not eate our bread of free cost, when we were with you, but did worke in labor, and wearines both day & night*: thereby to giue you an example of imitation: denouncing further vnto you; that *If any man would not worke hee should not eat.* Christ in his parable still reprehended greeuously those that stoode idle, saying; *Quid hic statis tota die otiosi*: Why do you stande here all the day idle, and dooing nothing? *I am a vine* (saith Christ)

Matt. 20.

Ioh. 15.

Christ) *and my father is an husbandman: euerie branch that beareth not fruit in mee, my father will cut off, and cast into the fire.* And in another place; *Cut downe the vnprofitable tree: why doth it stand here, and occupie vp the ground for nothing?* And again, *The kingdome of heauen is subiect to force: and men do gaine it by violence & labor.* For which cause the wise man also saith; *Whatsoeuer thy hand can doe in this life, doe it instantly; for after it, there is neither time, nor reason, nor wisedome, nor knowledge that we can imploie.* And againe the same wise man saith; *The lazie hand worketh beggerie to it selfe, but the laborsom and valiant hand heapeth vp great riches.* And yet further to the same effect; *The slothfull man will not sow in the winter, for that it is cold: and therfore hee shall beg in the sommer, and no man shall take pittie of him.* Luke 13. Matt. 11. Eccles. 9. Pro. 10. Pro. 20.

10 All this perteineth to shew, how that this life is a time of labour, and not of idlenes, and appointed vnto vs for the attaining of heauen: it is the market wherein we must buy: the battle wherin we must fight, and obtain our crown: the winter wherein we must sow: the day of labor wherein we must sweate, and get our penie. And hee that passeth ouer lazilie this day (as the most part of men do)

do) must suffer eternall pouertie, and neede in the life to come: as in the first part of this booke more at large hath bin declared. Wherefore the wise man (or rather the holy Ghost by his mouth) giueth each one of vs, a most vehement admonitiō & exhortatiō in these words; Prou.6. *Run about: make hast: stir vp thy friend: giue no sleepe vnto thine eies: let not thine eie lids slumber: they skip out as a Doe from the hands of him that held her: and as a birde out of the hands of the fouler. Go vnto the emmet (thou slothful man) & consider her doing:, & learne to be wise: shee hauing no guide, teacher, or captaine prouideth meate for her selfe in the sommer & gathereth together in the harueſt, that which may serue her to feede vpon in the winter.* By which words we are admonished in what order wee ought to behaue our selues in this life, and howe diligent and carefull we should be in doing of all good workes (as S. Paule also teacheth) consideringe that as the emmet laboreth most earnestlie in the harueſt time to lay vp for the winter to com:so we shold for the next world: & that slothfulnes to this effect, is the greateſt and most dangerous let that may bee. For as the emmet shoulde die in the winter most certainly for hunger, if she should liue idlely in

Cap.3.

ol.1.
om.12.
al.6.

in the sommer: so without all doubt they are to suffer extreme neede and miserie in the world to come, who now for sloth do omit to labour.

11 The second impediment is called by me in the title of this chapter, negligence. But I do vnderstand therby a further matter then commonlie this word importeth. For I do comprehend vnder the name of negligence all careless and dissolute people, which take to hart nothing that pertaineth to God or godlines, but onlie attend to worldlie affaires, making their saluation, the least part of their cogitations. And vnder this kinde of negligence, is conteined both Epicurisme (as S. Paul noteth in some Christians of his daies, who began onely to attend to eate and drinke, & to make their bellies their God, as many of our christians now do) and also a secret kind of Athisme, or denying of God: that is, of denying him in life and behauiour, at S. Paul expoundeth it. For albeit these men in words do confesse God, and professe themselues to be as good Christians as the rest: yet secretly in deed they do not beleeue God, as their life and dooinges do declare. Which thing Ecclesiasticus discouereth plainly, when hee saith; *Ve dissolutis*

Of negligence.

Epicurisme or life of Epicures.

Phil. 3.
Rom. 16.
Tit. 2.

1. Ioh. 2. loue of the worlde: which bringeth men to hate God, and to conceiue enmitie against him, as the Apostle saith: & therefore no maruell, though indeed they neither beleeue nor delite in him. And of al other men, these are the hardest to bee reclaimed, & brought to any resolution of amendment: for that they are insensible: and besides that do also fly al means whereby they bee cured. For, as there were small hope to be conceiued of that patient, which being greeuously sicke, shoulde neither feele his disease, nor beleeue that he were distẽpered, nor abide to heare of physick, or physitions, nor accept of any counsel that shold be offred, nor admit anie talke or consultation about his curing: so these men are in more dangerous estate then anie other, for that they know not their owne danger: but perswading themselues to bee more wise then their neighbours, do remooue from their cogitations al things, wherby their health might be procured.

A comparison.

The way to cure careless men.

14 The onlie waie to do these men good (if there bee anie waie at all) is to make them knowe that they are sicke, and in great danger: which in our case may be done best (as it seemeth to me) by giuing them to vnderstande, howe far they

they are off, from any one peece of true Christianitie, and consequently from all hope of saluation that may be had therby, God requireth at our hands; that *We shoulde loue him, and serue him with all our hart, with al our soule, & with al our strẽgth.* Deu. 5. Matt. 22. Luk. 10.
These are the prescript wordes of God, set downe both in the old and new law. And how far (I pray thee) are these men off from this, which imploy not the halfe of their hart, nor the halfe of their soule, nor the halfe of their strength in Gods seruice, naie nor the least part thereof? GOD requireth at our handes that we shold make his lawes & precepts our studie, & cogitations: that we should thinke on them continually, and meditate vpon them both day and night, at home and abroad, early & late, when we go to bed, and when we rise in the morning: this is his commandement, and there is no dispensation therein. But how far are those men from this, which bestowe not the thirde part of their thoughts vpon this matter, no not the hundred part, nor scarce once in a yeere do talke thereof? Can these men say they are Christians, or that they beleeue in God? Deut. 6. and 11. Ioh. 1.

15 Christ making the estimate of things in this life, pronounced this sentence,

tence; *Vnum est necessarium:* One onely thing is necessarie, or of necessitie in this world: meaning the diligent and careful seruice of God. These men finde many thinges necessarie beside this one thing, and this, nothing necessarie at all. Howe farre doe they differ then in iudgement from Christ? Christs Apostle saith, that
1. Ioh. 2. a Christian *Must neither loue the world, nor any thing in the world.* These men loue nothing els, but that which is of the world. Hee saith; that *Whosoeuer is a friend to the world, is an enemie to Christ.* These men are enemies to whosoeuer is not a friend to the world How then can these men hold
Luk. 18. of Christ? Christ saith; *Wee shoulde praie still.* These men pray neuer. Christ A-
Eph. 5. postle saith; that *Couetousnes, vncleannes, or securitie, should not be so much as once named among Christians.* These men haue no other talke but such. Finallie the whole course, and canon of scripture runneth
Luk. 21. that Christians shoulde be; *Attenti, vigi-*
Matt. 24. *lantes, soliciti, instantes, feruentes, perseue-*
Mich. 6. *rantes sine intermissione:* That is, Attent,
Rom. 11. vigi-
Rom. 12. lant, carefull, instant, feruent, and per-
Matt. 10. seuerant without intermission in the seruice of God. But these men haue no one of these points, nor any degree of anie one of these points; but euerie one the

clean

deane contrarie. For they are neither attent to those things which appertaine vnto God, nor vigilant, nor solicitous, nor careful, and much lesse instant & feruent, and least of all perseuerant without intermission: for that they neuer begin. But on the contrarie side, they are careleſſe, negligent, lumpish, remisse, key-colde, peruerse, contemning, and despising, yea loathing, and abhorring all matters that appertaine to the mortifieng of themselues, and true seruice of God. What part haue these men then in the lot and portion of Christians, beside only the bare name which profiteth nothing.

16 And this is sufficient to shew how great and dangerous an impediment this careleſſe, senseleſſe, and supine negligence is, to the resolution whereof we intreat. For if Christ require to the perfection of this resolution, that whosoeuer once espieth out the treasure hidden in the field (that is, the kingdome of heauen, and the right way to come to it) he shoulde presently go and sell all that hee hath and buy the field: that is, hee should preferre the purchase of this kingdom of heauen, before all the commodities of this life whatsoeuer, and rather Matt. 13.

ven-

uenture them all, then to omit this treasure: If Christ (I saie) require this as hee doth, when will these men euer be brought to this point, which will not giue the least part of their goodes to purchase that fielde, nor goe foorth of doore to treate the buying thereof, nor will so much as thinke, or talke of the same, nor allowe of him, which shall offer the means and waies to compasse it?

17 Wherefore, whosoeuer findeth himselfe in this disease, I would counsell him to reade some Chapters of the first part of this booke: especiallie the thirde, and fourth, treating of the causes, for which wee were sent into this worlde: as also the fift of the account, which wee must yeeld to GOD, of our time heere spent: and hee shall thereby vnderstande (I doubt not) the errour, and danger he standeth in, by this damnable negligence wherein hee sleepeth, attending onelie to those thinges which are meere vanities: and for which hee came not into this worlde: and passing ouer other matters, without care or cogitation, which onely are of importance, and to haue beene studied, and thought vpon by him.

Pag. 39. and 54.

18 The third and last impediment that I purpose to handle in this booke, is a certaine affection, or euill disposition in some men, called by the scriptures, hardnes of hart, or in other wordes, obstinatie of minde; whereby a man is setled in resolution, neuer to yeelde from the estate of sin wherein he liueth whatsoeuer shall, or may bee said against the same. And I haue reserued this impediment, for the last place in this booke, for that it is the last, and woorst of all other impediments discouered before, containing al the euill in it selfe, that anie of the other before rehearsed haue; and adding besides a most wilfull and malitious resolution of sin, quite contrarie to that resolution, which we so much indeuour to induce men vnto. *Of hardnes of hart.*

19 This hardnes of hart hath diuers degrees in diuers men, and in some much more greeuous then in others. For some are attriued to that high and chiefe obduration, which I named before: in such sort, as albeit they well knowe that they are amisse; yet for some worldlie respect or other, they will not yeeld, nor change their course. Such was the obduration of * Pilate, though hee knewe that hee condemned Christ wrongfully, yet, not *Two degrees of hardnes of hart.*

Matt. 27. B.

* It seemed to bee of weaknes, rather then of such obduration, as was in Pharao, or is spoken of here.

to leese the fauour of the Iewes, or incur displeasure with his prince, hee proceeded and gaue sentence against him.

Exo.6.7.8. This also was the obduration of Pharao: who, though he saw the miracles of Moses and Aaron, and felt the strong hand of God vpon his kingdom: yet not to seeme to bee ouercome by such simple people as they were: nor that men shoulde thinke he would be inforced by any meane to relent, he persеuered still in his willfull wickednes, vntill his last and vtter destruction came vpon him.

Acts.26.27 B. This hardnes of hart was also in King * Agrippa, and Felix gouernour of Iurie: who, though in their owne conscience they thought that S. Paule spake truth vnto them: yet, not to hazard their credite in the world, they continued still and perished in their owne vanities. And commonly this obduration is in al persecutors of vertue, and vertuous men and especially of those that professe the truth: whom though they see euident to bee innocent, and to haue the worse of GOD, and equitie on their side: yet to maintaine their estate, credite and fauour in the worlde, they persist without either mercie or release, vntill God cut them off in the midst of their malice

* In these two also it seemeth rather to haue been ignorance, then obduration. But the example is notable found in y priests Scribes, and Pharisies, who euer opposed themselues against the preaching of Christ, and at y length put him to death.

a Persecutors,

and

and furious cogitations.

20 Others there are who haue not this obduration in so high a degree as to perſiſt in wickednes, directly against their own knowledge: but yet they haue it in another ſort: for that they are ſetled in firme purpoſe to follow the trade, which already they haue begun: and will not vnderſtand the dangers thereof: but doe ſeeke rather meanes to perſwade themſelues, and quiet their conſciences therein: and nothing is ſo offenſiue vnto them, as to heare anie thing againſt the ſame. Of theſe men holy Iob ſaith; *Dixerunt Deo, Recede à nobis, & ſcientiam viarum tuarum nolumus* They ſay to God, depart from vs, we wil not haue the knowledge of thy waies. And the prophet Dauid yet more expreſly; *Their furie is like the furie of Serpents, like vnto cocatrices, that ſtop their eares, and will not heare the voice of the inchanter.* By this inchanter hee meaneth the holie Ghoſt, which ſeeketh by all meanes poſſible to charme thee from the witching wherein they ſtand, called by the wiſe man; *Faſcinatio nugacitatis:* The witching of vanitie. But as the prophet ſaith; *They will not heare, they turne backes, and ſtop their eares; to the ende they may not vnderſtand: they put their harts*

A ſecond degree of obduration.

Iob.21.

Pſal.57.

Sap.4.

Zach.7.

as an adamant stone, least they should heare Gods law and be conuerted.

21 The nation of the Iewes is peculiarly noted to haue beene alwaies giuen to this great sin, as S. Steeuen witnesseth when he said vnto their owne faces; *Ye stifnecked Iewes, you haue alwaies resisted the holie Ghost*, Meaning thereby (as Christ declareth more at larg) that they resisted the prophets, & saints of God, in whom the holie Ghost spake vnto them from time to time, for amendement of their life: and for that thorow the light of knowledge which they had by hearing of Gods lawe, they could not in truth shew, condemne the things which were said, or auoide the iust reprehension vsed towarde them: and yet resolued with themselues, not to obey or change the custome of their proceedings: therefore fell they in fine, to persecute sharpe lie their reprehendors; wherof the onlie cause was hardnes of hart; *Induraverunt facies suas supra petram, & noluerunt reuerti*, saith God by the mouth of Ieremie. They haue hardened their faces aboue the hardnes of a rocke, and they will not turne to mee. And in another place of the same prophet hee complaineth greeuously of this peruersenes

The hard harted Iewes.
Acts. 7.
Matt. 5.
Luk 11. 13
Ierem. 5.

Quare ergo auersus est populus iste Ierusalem, auersione contentiosa? And why then is this people in Ierusalem reuolted from me, by so contentious & peruerse an alienation, as they will not heare me anie more, &c. Ier.8.
And yet againe in another place; *Quare moriemini domus Israel?* Why will you die you house of Israel? Why will you damne your selues? Why are you so obstinate as not to heare: so peruerse as not to learne: so cruell to your selues, as you will not know the dangers wherein you liue, nor vnderstande the miserie that hangeth ouer you. Ezec.18.

22 Dost thou not imagine (deere brother) that God vseth this kinde of speech not onely to the Iewes, but also to many thousande Christians, and perhaps also vnto thy selfe many time euery day: for that thou refusest his good motions and other meanes sent from him, to drawe thee to his seruice: thou being resolued not to yeeld thereunto, but to follow thy pursuite, whatsoeuer persuasions shall come to the contrarie? Alas, how many false Christians be there, who say to God daily (as they did whom I named before;) *Depart from vs, we will not haue the knowledge of thy waies?* How many bee there which abhor to heare good counsel? Feare and Iob.21.

tremble to reade good bookes? Flie and detest the frequentation of godlie company least by such occasions, they might be touched in conscience, converted, & saued? How manie be there, which saie with those most miserable hard harted men whereof the Prophet speaketh; *Percussimus fœdus cum morte, & cum inferno fecimus pactum*? We haue striken a league with death, and haue made a bargaine with hell it selfe. Which is as much to saie, as if they had said; Trouble vs not, molest vs not with thy persuasions, spend not thy words and labour in vaine talke vnto others who are not yet setled: let them take heauen that it will: we for our parts are resolued: we are at a point we haue made a bargaine that must be performed, yea though it be with hell and death euerlasting.

Esai. 28.

The discription of an hard hart.

23 It is a woonderful furie, the obduration of an hard hart: and not without cause compared by the prophet (as I shewed before) to the wilful furie & rage of serpents. And another place of scripture describeth it thus; *Durus es, & nervus ferreus cervix tua, & frons tua ærea*: Thou art hard harted, and thy neck is a sinew of iron, & thy forehead is of brasse. What can bee more vehemently spoken

Psal. 75.

Isay 48.

to

to expresse the hardnes of this mettall? But yet S. Barnard expresseth it more at large in these words; *Quid ergo cor durum?* And what is then an harde hart? And he answereth immediatly; An hard hart is that which is neither cut by compunction, nor softned by godlines: nor mooued with praiers: nor yeeldeth to threatning: nor is any thing holpen but rather hardned, by chastening. An harde hart is that which is ingratefull to Gods benefits: disobedient to his counsels: made cruel by his iudgements; dissolute by his allurements: vnshamefast to filthines: fearlesse to perils: vncurteous in humane affaires: retchles in matters pertaining to God: forgetful of things past: negligent in things present: improuident for things to come.

Lib. 1. de consid. ad Eug. cap. 1.

The explication of S. Barnards words.

24 By this description of S. Barnarde it appeareth, that an harde hart, is almost a desperate & remedilesse disease, where it falleth. For what will you doe (saith this good father) to amende it? If you lay the greeuousnes of sinne before him, he is not touched with compunction. If thou alledge him all the reasons in the world, why we ought to serue God, and why we ought not to offend and dishonour him: hee is not mollified by this

consideration of pietie. If you would requeſt him and beſeech him with teares, euen on your knees, he is not mooued. If you threaten Gods wrath againſt him: he yeeldeth nothing thereunto. If God ſcourge him indeed, he waxeth furious, and becommeth much more harde then before. If God beſtow benefits on him: he is vngratefull. If he counſell him for his ſaluation: he obeieth not. If you tell him of Gods ſecret, and ſeuere iudgementes: it drieueth him to deſperation, and to more crueltie. If you allure him with Gods mercie: it maketh him diſſolute. If you tell him of his owne filthines: he bluſheth not. If you admoniſh him of his perils: he feareth not. If hee deale in matters towards men: hee is proude and vncurteous. If hee deale in matters towards God: he is raſh, light, and contemptuous. Finally, he forgetteth whatſoeuer hath paſſed before him towardes other men, either in reward of godlines, or in puniſhement of ſinners. For the time preſent hee neglecteth it, nor maketh anie account of vſing it to his benefit. And of things to come, either of bliſſe, or miſerie, hee is vtterly vnprouident: nor will eſteeme thereof, laie you them neuer ſo often, or vehemently before

fore his face. And what way is there then to do this man good?

25 Not without great cause surelie, did the wise man pray so hartily to God; *Animæ irreuerenti, & infrenatæ ne tradas me:* Deliuer me not ouer (O Lord) vnto a shameless and vnrulie soule. That is, vnto a hard, and obstinate hart. Wherof he giueth the reason in an other place of the same booke; *Cor enim durum habebit malè in nouissimo:* For that an hard hart shall be in an euill case at the last daie. Oh that all hard harted people would note this reason of Scripture! but Saint Barnard goeth on, and openeth the terror hereof more fully, when he saith; *Nemo duri cordis salutem vnquam adeptus est, nisi quem forte miserans Deus abstulit ab eo (iuxta prophetam) cor lapideum, & dedit cor carneum.* There was neuer yet hard harted man saued, except God by his mercy did take awaie his stonie hart, and giue him a hart of flesh, according to the Prophet. By which wordes Saint Barnard signifieth, and prooueth out of the Prophet, that there ar two kinds of harts in men: the one a fleshie hart, which bleedeth if you but pricke it; that is, it falleth to contrition, repentance, and teares, vpon neuer so small a checke for

The danger of an hard hart. Eccle. 23.

Eccle. 3.

Lib. 1. de consid. c. 1. Ezech. 36.

Two kinds of harts in men with their properties.

sin. The other is a stonie hart, which if you beate and buffet neuer so much with hammers, you may as soone breake it in peeces, as either bende it, or make it to bleede. And of these two harts in this life dependeth all miserie, or felicitie for the life to come. For as God when hee would take vengeance on Pharao, had no more grieuous waie to doe it, then to saie; *Indurabo cor Pharaonis*. I will harden the hart of Pharao. This is (as S. Austen expoundeth) I will take awaie my grace, and so permit him to harden his owne hart: so when he would shew mercie to Israell, he had no more forcible meanes to expresse the same, then to saie; *I will take awaie the stonie hart out of your flesh, and giue you a fleshie hart in steede thereof*. That is, I will take awaie your hard hart, and giue you a soft hart that will be mooued, when it is spoken to. And of all other blessings and benefits, which God doth bestowe vpon mortall men in this life, this soft and tender hart is one of the greatest: I meane such an hart as is soone mooued to repentance: soon checked and controlled: soon pearced: soon made to bleed: soon stirred to amendment. And on the contrarie part, there can be no greater curse or malediction

Exo. 47. 14.
Aug. 1. 18. super Exo. & ser. 88. de temp.
Ezech. 36.

diction laide vpon a Christian, then to haue an hard and obstinate hart, which heapeth euerie daie vengeance vpon it self, and his master also. S. Paul saith it is cõpared by the Apostle vnto the ground, which no store of raine can make fruitfull, though it fall neuer so often vpon the same: and therefore he pronounceth thereof; *Reproba est, maledicto proxima, cuius consummatio in combustionem:* That is, it is reprobate and next doore to malediction, whose ende or consummation must be fire and burning. Heb. 6.

26 Which thing being so, no maruell though the holie scripture doe exhort vs so carefully from this obduration and hardnes of hart, as from the most dangerous and desperate disease, that possibly may fall vpon the christian, being indeed (as the Apostle signifieth) the next doore to reprobation it selfe. S. Paul therefore crieth; *Nolite contristari, nolite extinguere spiritum Dei*: Do you not make sad, doe you not extinguish the spirit of God; by obduration, by resisting and impugning the same. Again; *Non obduretur quis ex vobis fallacia peccati*: Let no man bee hard harted among you through the deceit of sinne. The prophet Dauid also crieth; *Hodie si vocem eius audieritis, nolite* Heb. 6. Eph. 4. 1. Thes. 5. Heb. 3. Psal. 94.

obdurare

obdurare corda vestra: Euen this dai if you heare the voice of God calling you to repentance: see you harden not your harts against him. All which earnest speeches, vsed by Gods holie spirit, do giue vs to vnderstand, how carefully we haue to flie this most pestilent infection of an hard hart: which almightie God by his mercie giue vs grace to doe, and indue vs with a tender hart towards the ful obedience of his diuine maiestie: such a soft hart (I saie) as the wise man desi-
3. reg. 3. red, when he said to God; *Da seruo tuo cor docile:* Giue vnto me thy seruant (O Lord) an hart that is docible, and tractable to be instructed: such an hart as God himselfe describeth to bee in all them
Esai. 66. whom he loueth, saying; *Ad quem respiciam, nisi ad pauperculum, & contritum corde, & timentem sermones meos?* To whom will I haue regard or shew my fauor, but vnto the poore and humble of hart, vnto the contrite spirit, and to such as tremble at my speeches?

27 Behold (deere Brother) what an hart God requireth at thy hands? A little poore and humble hart: (for so much importeth the diminutiue *Pauperculus*) also a contrite hart for thine offences past: and an hart that trembleth at euery

word

word that commeth to thee from God by his miniſters. How then wilt thou not fear at ſo many words, & whole diſcourſes as haue bene vſed before, for thine awakening: for opening thy peril: for ſtirring thee to amendment? How wilt thou not feare the threats and iudgements of this great Lord for thy ſinne? How wilt thou dare to proceed any further in his diſpleaſure? How wilt thou defer this reſolution any longer? Surely the leaſt part of that which hath bene ſaid, might ſuffice to mooue a tender hart, an humble, & contrite ſpirit, to preſent reſolution & earneſt amendment of life. But if al togither cannot moue thee to doe the ſame, I can ſay no more, but that thou haſt a very hard hart indeed: which I beſeech our heauenly father to ſoften for thy ſaluatiõ, with the precious hot blood of his onely ſon, our ſauior, who was cõtent to ſhed it for that effect vpon the croſſe.

28 And thus now hauing ſaid ſo much as time permitted mee, concerning the firſt generall part required at our hands for our ſaluation; that is concerning reſolution, appointed by my * diuiſiõ in the beginning, to bee the ſubiect or matter of this firſt booke; I will end here; deferring for a time the performance of my pur-

The concluſion of this whole booke.

B.

* As may appeare in my preface to the reader.

B.
Which
as for that
ther time
health,
libertie
id not per-
it.
hil. 2.

purpose for the other two bookes * vpon the causes, and reasons set downe in an aduertisement to the Reader, at the very first entrance into this booke: nothing doubting, but if God shall vouchsafe to work in any mans hart by means of this booke, or otherwise the first point of resolution, the most hard of all other: then will hee also giue meanes to perfect the work begun of himselfe, & wil supply by other wayes the two principal parts following: that is, both right beginning, & constant perseuerance, whereunto my other two bookes promised are appointed. It will not be hard for him that were once reformed, to finde helpers and instructors ynow, the holie Ghost in this case being alwaies at hand: there want not good bookes, and better men (God be glorified for it) in our owne countrie at this day, which are well able to guide a zealous spirit in the right way to vertue (and yet as I haue promised before) so meane I (by Gods most holie help and assistance) to sende thee (gentle Reader) as my time and abillitie will permit, the other two bookes also, especiallie if it shall please his diuine maiesty to comfort me thereunto, with the gaine or good of any one soule, by this which

is

is alreadie done: that is, if I shal conceiue or hope, that any one soule, so deerelie purchased by the pretious blood of the sonne of God, shal be mooued to resolution by any thing that is here said: that is, shall be reclaimed from the bondage of sin, and restored to the seruice of our maker and redeemer: which is the onely end of my writing, as his maiestie best knoweth.

29 And surely (gentle reader) though I must confesse that much more might be said for this point of resolution, than is here touched by me, or than any man can well vtter in any competent kind of booke or volume: yet am I of opinion, that either these reasons here alleadged are sufficient, or els nothing will suffice, for the conquering of our obstinacy, and beating downe of our rebellious disobedience in this point. Here thou mayest see the principall arguments inducing thee to the seruice of God, and detestation of vice. Here thou maiest see the cause and end why thou wast created: the occasion of thy comming hither: the things required at thy hands in particular: the account that will be demanded of thee: his goodnes towards thee: his watchfulnes ouer thee: his desire to win

The effect of that which hath beene said in this booke.

In the first part.

win thee: his reward if thou do well: his infinite punishment if thou do euill: his callings: his baites: his allurements to saue thee. And on the contrarie part, heere are discouered vnto thee the vanities and deceits of those impediments: hinderances, or excuses, which any way might let, stay, or discourage thy resolution: the feined difficulties of vertuous life are remooued; the conceited feares of Gods seruice are taken away, the alluring flatteries of worldly vanities are opened: the foolish presumption of Gods mercie: the danger of delay: the dissimulation of sloth: the desperate perill of carcles and stony harts are declared. What then wilt thou desire more to moue thee? What further argument wilt thou expect to draw thee from vice and wickednes, than all this is?

In the second part.

30 If all this stir thee not, what will stir thee (gentle Reader) if when thou hast read this, thou lay downe thy booke againe, and walke on thy careleſſe life as quietly as before: what hope (I beseech thee) may there be conceiued of thy saluation? Wilt thou go to heauen, liuing as thou doest? It is impossible. As soone thou mayest driue God out of heauen, as get thither thy selfe in this

this kinde of life: What then? Wilt thou forgo heauen, and yet escape hell too? This is lesse possible, whatsoeuer the Atheists of this worlde doe perswade thee. Wilt thou deferre the matter, and thinke of it hereafter? I haue told thee mine opinion hereof before. Thou shalt neuer haue more abilitie to do it then nowe, and (it may bee) neuer halfe so much again. If thou refuse it now: I may greatly feare, that thou wilt bee refused hereafter thy selfe. There is no waie then so good (deere brother) as to do it presentlie whiles it is offered. Breake from that tyrant which deteineth thee in seruitude: shake off his chaines: cut asunder his bonds: runne violentlie to Christ, which standeth ready to imbrace Luk 15. thee, with his armes open on the crosse. Make ioyfull all the Angels and Court of heauen with thy conuersion: strike once the stroke with God againe: make a manlie resolution: saie with the olde couragious soldior of Iesus Christ, Saint Ierom; If my father stoode weeping on his knees before mee, and my mother hanging on my necke behinde mee: and all my brethren, sisters, children, kinsfolks howling on euery side to retain me in sinfull life with them: I would fling off

A notable saying of S. Ierom.

my

my mother to the ground: despise all my kindred: run ouer my father, and tread him vnder my feete, thereby to run to Christ when he calleth me.

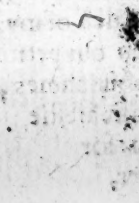
31 Oh that we had such harts as this seruant of God had: such courage, such manhood, such feruent loue to our master. Who would lie one daie in such slauerie as we do? Who would eate husks with the prodigall sonne among swine, seeing hee may returne home, and bee so honorable receiued and intertained by his olde father: and so good cheere, and banqnetting: and heare so great melodie, ioie, and triumph for his returne? I saie no more herein (deere brother) then thou art assured of, by the word and promise of Gods own mouth: from which can proceede neither falsehood nor deceit Returne then, I beseech thee: laie hand fast on his promise, who will not faile: run to him now he calleth whiles thou hast time: and esteeme not all this world worth a straw in respect of this one act: for so shalt thou bee a most happie and thrise happie man, and shalt blesse hereafter the hower and moment that euer thou madest this blessed resolution: & I for my part (I trust) shall not be void of some portion of thy felicitie.

Luk. 15.

At

At leastwise I doubt not but thy holie conuersion shall treate for mee with our common father, who is the God of mercies, for remission of my manie sins, and that I may serue and honour him together with thee, all the daies of my life: which ought to bee both our petitions: and therefore in both our names, I beseech his diuine maiestie to grant it to vs: for euer and euer,
Amen.

The end of this booke of
RESOLVTION.



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